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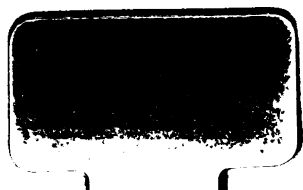
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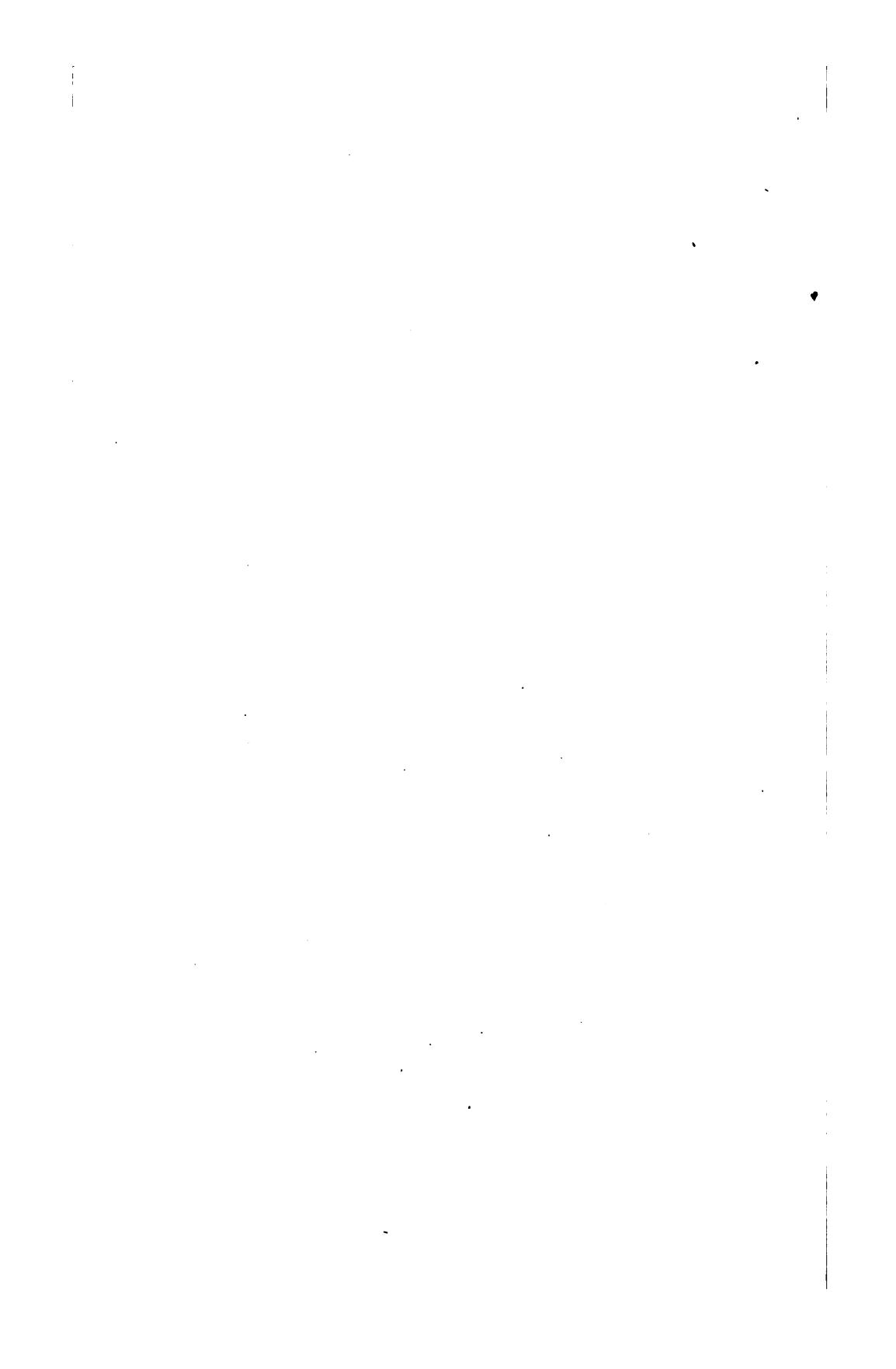
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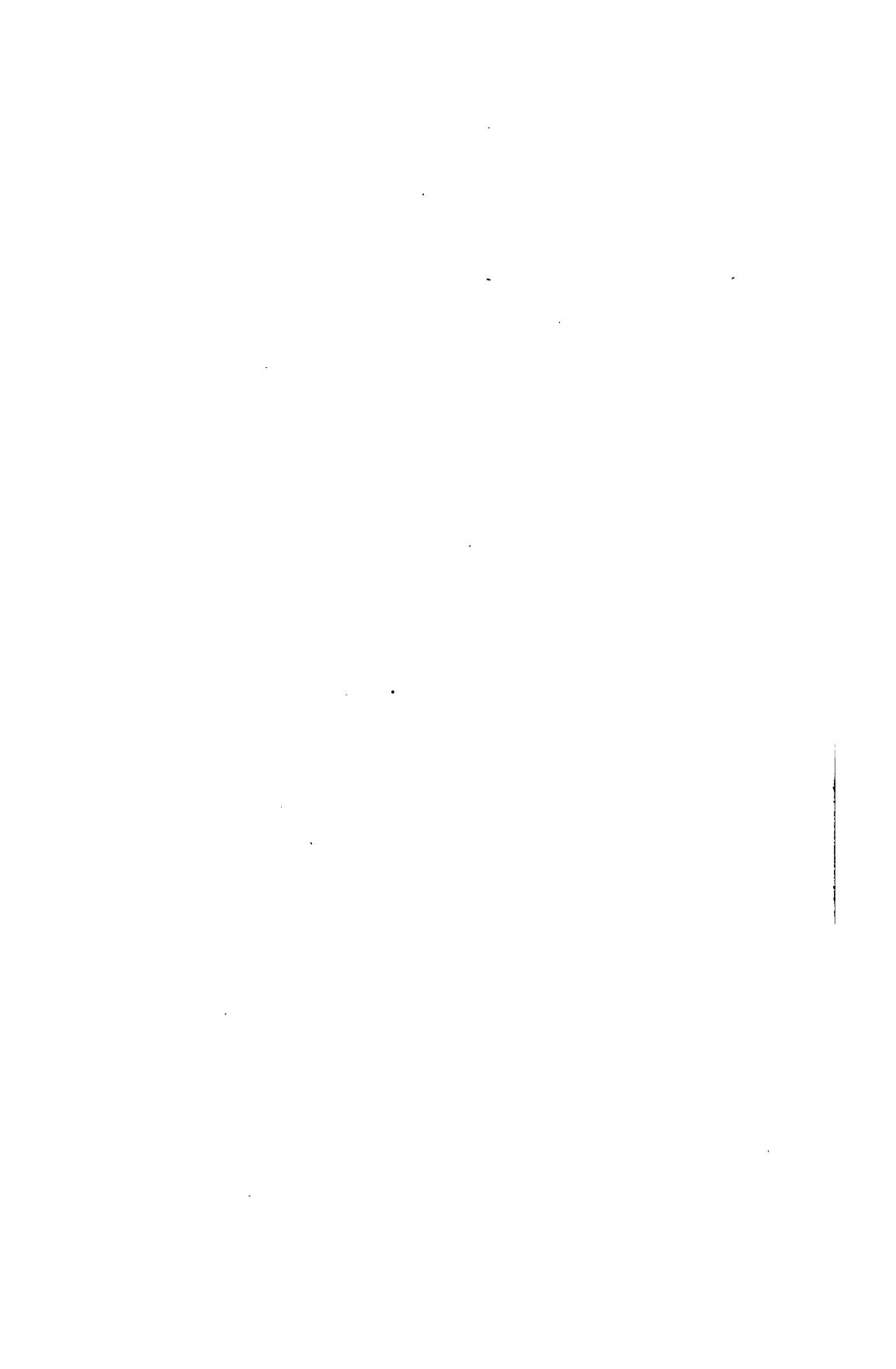


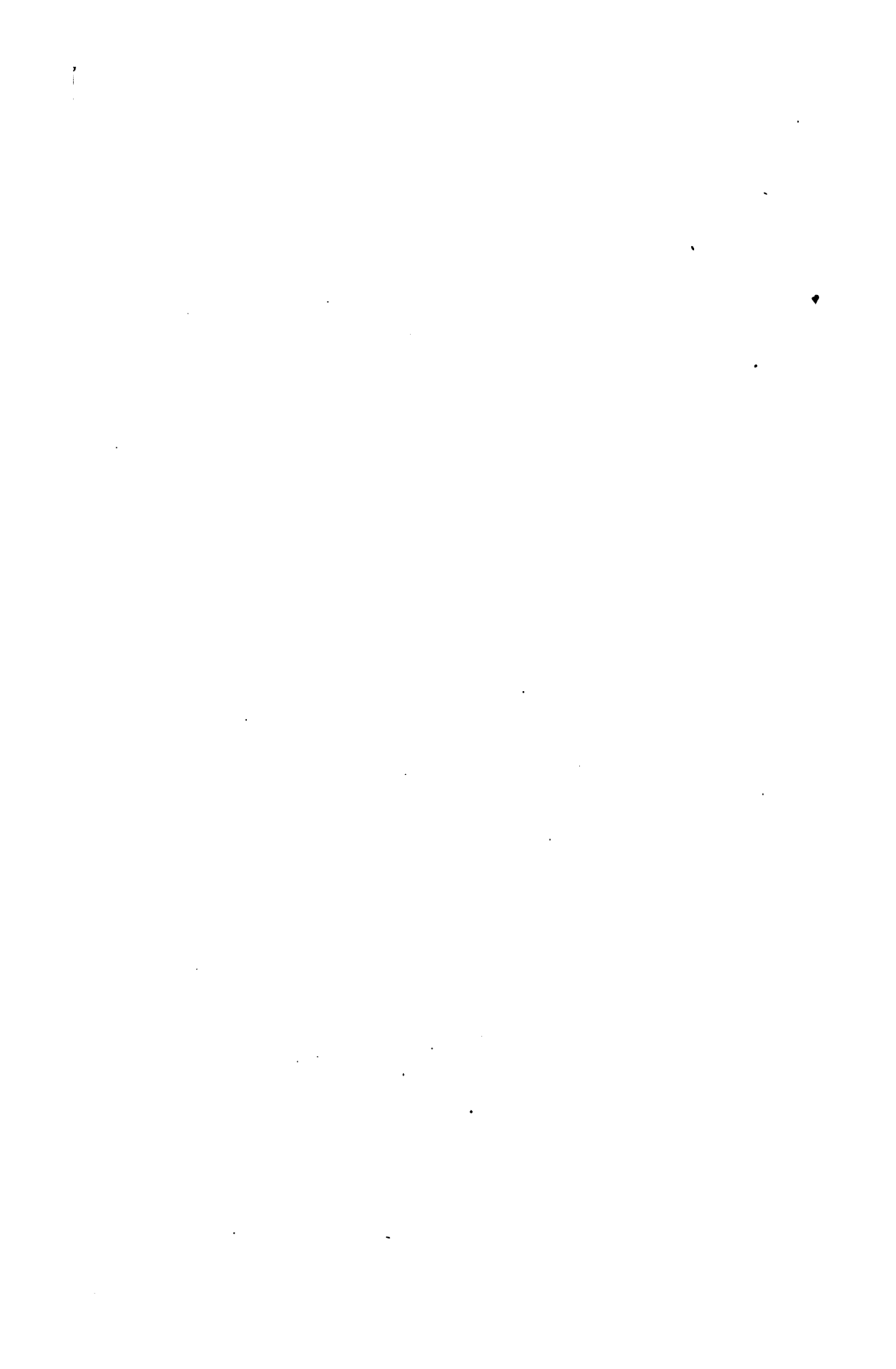
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AN
ELUCIDATION
OF THE
PROPHECIES,



BEING AN EXPOSITION
OF THE
BOOKS OF DANIEL AND THE REVELATION,

SHEWING
THAT THE SEVENTY WEEKS, THE ONE THOUSAND TWO HUNDRED AND SIXTY DAYS,
AND THE EVENTS PREDICTED UNDER THE SEVEN TRUMPETS
AND SEVEN VIALS, HAVE NOT YET TAKEN PLACE, BUT THAT THEY WILL BE
ACCOMPLISHED WITHIN THE SPACE OF ABOUT THREE YEARS AND AN HALF FROM THEIR
COMMENCEMENT, AND PROBABLY AT NO VERY DISTANT PERIOD,

BY JOSEPH TYSO.

"I will shew thee that which is noted in the Scriptures of truth."—DAN. x. 21.
"Write the vision and make it plain upon tables that he may run that readeth
it."—HAB. ii. 2.

LONDON:
JACKSON AND WALFORD,
18, ST. PAUL'S CHURCH YARD.

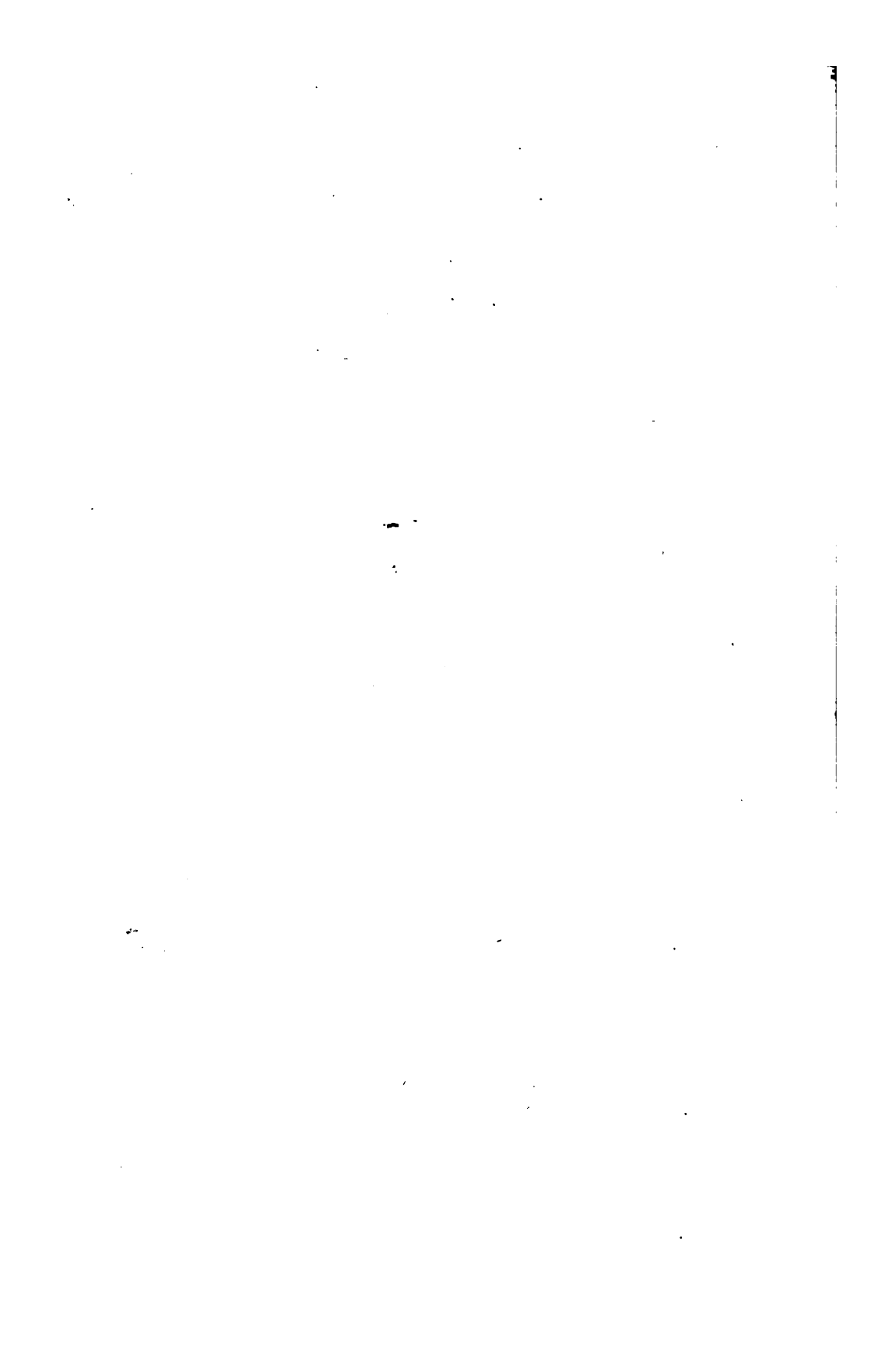
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AN ELUCIDATION, &c.

THE great Jehovah has graciously revealed to us the future circumstances of particular kingdoms, and the destinies of the world at large. This He has been pleased to do in the first place by certain symbolic representations, secondly by interpretation of the symbols, and thirdly by literal predictions. It is therefore incumbent on every student of prophecy to endeavour to understand the import of the prophetic symbols, and at the same time not to spiritualize or mystify literal prophecies. I have given a plate of the symbols mentioned by Daniel that they may be more clearly impressed upon the mind, and their import easily understood. For the better elucidation of the Prophecies, I have also subjoined the following rules given by various respectable authors.

R U L E S

FOR

INTERPRETING THE PROPHECIES.

WHEN inspired men wrote their visions and prophecies, they had some special directions how to commit them to posterity. When the Law had been given to Moses, he was commanded to write upon the stones of the public altar "all the words of it *very plainly*." Deut. xxvii. 8. Towards the close of his life, he was inspired to compose a commemorative song, and he received an order *to write it* for the people of Israel, that they might teach it to their children. Deut. xxxi. 19. 22.

When Isaiah received a prophecy relative to Israel and the neighbouring nations, he was commanded to "take a great roll, and write in it with a man's pen." On receiving another prophecy he had the following charge, "Now go write it before them *in a table and note it in a book*, that it may be for time to come, (Heb. for the *last* day) for ever and ever." Isa. viii. 1. xxx. 8. When Jeremiah was made a prophet to Israel and the surrounding nations, he received the following command, "*Write thou all the words that I have spoken*

unto thee in a book." xxx. 2. Shortly after, the command was renewed, "Take thee a roll of a book and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations from the day I spake unto thee even unto this day." Chap. xxxvi. 2. And after the king of Judah had burnt the first manuscript, the prophet received a command to write another, "Take thee another roll, and write in it all the former words that were in the first roll." v. 28. When Ezekiel saw in a vision the future temple, and received the specifications of its various [parts,* it appears he was ordered to make a drawing of it, and thus was commanded to shew the house to the house of Israel, for he was directed to "let them measure the pattern," and he was charged to shew them the form of the house, and the fashion thereof, and the comings in thereof, and all the forms thereof; and *write it in their sight*. When the Revelation of Jesus Christ was given to the Apostle John, it was with this special charge, "What thou seest, *write in a book*," and when the Son of man had displayed the glory of his person, he renewed the command, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Rev. i. 11. 19.

*These dimensions are given to scale in my Inquiry after Prophetic Truth.

and the command to write was repeatedly renewed, chap. xiv. 13. xix. 9. xxi. 5.

The Lord ordered the prophet Habakkuk to write the vision, and make it *plain upon tables* so that he may run that readeth it," ii.

2. These various directions imply that what is written is *plain*, and is in general capable of being understood, and that the prophecies should be studied in every age. The command to those who *read*, is equally express, "Whoso *readeth*, let him understand." But if a student of prophecy should be asked, "Understandest thou what thou readest?" He might probably reply, "How can I except some man should guide me?" Therefore previous to our entering upon the study of the prophecies it is necessary we should have some canons by which we may interpret them.

In the course of reading I have met with the following rules which I submit to the reflecting Reader, as deserving serious regard.

I. "*We must never depart from the literal meaning of the subject mentioned* in its own appropriate name, if all or its principle attributes square with the subject of the prophecy,—an unerring canon and of great use." VITRINGA.

II. "I hold it for a most *infallible rule* in exposition of sacred scripture, that where a literal construction will stand, the farthest from the letter is commonly the worst. There

is nothing more dangerous than this licentious and deluding art, which changeth the meaning of words—and bringeth in the end all truth to nothing.” HOOKER’S, Eccl. Pol. B. V. p. 275.

III. “Our third precept,—the importance of which all who are ‘perfect’ will understand, consisteth in this; to adhere as much as possible to the *literal* sense, nor ever to depart from it, except when there is absolutely nothing, either in the design of the prophecy, or in the history of those times to support the literal meaning.” STEPHEN GAUSENUS.

IV. 1. “We must not depart from the *literal sense* of any passage unless it would infer an absurdity, and disagree with the context, or other clear passages relating to the same subject. 2. We must explain the prophecies of *the future* as we do those of *the past*. PIRIE’S Works, Vol.I. p. 7.

V. “Although the prophets use words so frequently in a figurative or metaphorical meaning, yet we ought not without necessity to depart from the primitive and original sense of language; and such necessity there is, when the plain and original sense is less proper, less suitable to the subject and context, or contrary to other scriptures.” DR. JOHN SMITH, p. 13.

VI. “It is to be regretted that ministers and commentators should hesitate to receive

and expound things *literally* as they find them. Why cannot the divine writers be allowed to mean what they say, and to describe things as actually they were, and to call things by their proper names?" Memoir of DR. CAREY, p. 161.

VII. "The literal meaning as expressed in the text must, (where there is no adequate necessity for leaving it,) always be primarily attended to, and made out, and adhered to; and this is only to be departed from, when necessity, the context, or subsequent inspiration, directs us to a symbolical or enlarged meaning." A Practical Guide to the prophecies by the Rev. E. BICKERSTETH,* p. 15.

VIII. "We may now pass on to notice another principle to be observed in the interpretation of prophecy; and that is the *adherence to the literal signification* of the words of the text in all cases; unless there be some clear intimation in the text, or context, or some warrant from the general use of particular phrases to the contrary." Elements of Prophetical Interpretation by REV. J. W. BROOKS,* p. 129.

IX. "To put a forced and mystical con-

*The works of Bickersteth and Brooks, are both judicious and worthy of the attention of the students in prophecy, and though the Authors still adhere to the day-year theory, yet they find it so uncertain in its application to chronological dates for the period of 1260 days, and of the times of the Seals, Trumpets, and Vials, that they very prudently omit them.

struction on any part of the oracles of God, is an act of irreverence which cannot be sufficiently deprecated." The Great Teacher, p. 12.






X. "We should never depart from the *literal* sense of Scripture without absolute necessity for so doing." BISHOP NEWTON Diss. Vol. II. p. 358.

XI. Dr. J. Pye Smith condemns the "*allegorizing ingenuity*" of many writers as a "ready means of making void the word of God, and putting into its place their own proud dogmas and fantastical speculations."

Previous to meeting with some of the above canons, I had after mature deliberation adopted the following as a good general rule.

XII. "Every passage of God's word should be interpreted literally, unless there is a necessity to the contrary. If this rule were universally adopted, there would yet be a diversity of opinion about *the necessity*. Therefore as no human rule will include every case, it is evident that *every passage must stand upon its own merits*, and the connexion and scope direct us to decide whether it be literal or figurative." My Inquiry after Prophetic Truth, p. 12.

PROPHET DANIEL.

B.C.		A.D.
190	190	<i>The Kingdom of Christ.</i>
		<p>V.</p>  <p><i>The Fifth is the Symbol of the Stone which smote the image, & became a great mountain and filled the whole earth. Dan. ii. 34. 44.</i></p>
	7	
		
		

EXPLANATION OF THE PLATE.

First. The great metallic Image,

The great image seen by Nebuchadnezzar in his dream, appears to have been a human figure of gigantic dimensions, and as it was designed to represent kingdoms and empires, it is probable it appeared with the ensigns of royalty,—a crown on its head, and a sceptre in its hand, yet “the form thereof *was terrible.*” Dan. ii. 31.

I. The head of *gold* was designed to represent the Chaldean or Babylonish monarchy. Gold being the first of precious metals, denotes the excellence, glory and wealth of the kingdom. This dynasty according to various Authors, flourished from about 605 B. C. to 539 B. C. a period of 66 years.

II. The breasts and arms of *silver*, represent the Medo-Persian kingdom. The silver denotes its excellency and glory, but at the same time its inferiority to the kingdom of Babylon. Daniel when interpreting the hand writing on the wall at Belshazzar’s feast said “God hath numbered thy kingdom and finished it, and thy kingdom is divided and

given to the Medes and Persians. Accordingly Cyrus the Persian entered the city with his army, and slew Belshazzar the king of Babylon; and Darius the Median took the kingdom, Dan v. 30, 31. in the year B. C. 539 and this kingdom continued until B. C. 331, a period of 208 years.

III. The belly and thighs of *brass*, represent the Macedonian or Grecian kingdom. The brass shows its inferiority to the two former. Alexander the Great was the first king. This kingdom continued from B. C. 331 to B. C. 190, a period of 141 years.

IV. The legs of iron, and feet part of *iron*, and part of *clay* represent the Roman Empire; the iron denotes its inferiority to the former, yet indicates the strength of this great empire, in breaking to pieces and subduing all other kingdoms. The feet and toes, part of iron and part of clay, indicate that towards the close of this kingdom it would be weaker and disunited, which has come to pass, and in consequence of its weakness it has been divided into many kingdoms, which are supposed to be represented by the ten toes. From the days of Nebuchadnezzar, to the kingdom of Christ there will be but four universal empires of human origin. These are the Babylonian, the Medo-Persian, the Macedonian, and the Roman.

V. The fifth kingdom is represented by the *stone* cut out of the mountain without hands, and signifies the kingdom of Christ upon earth which is divine in its origin, but terrestrial as to its locality like the others, and mighty in its operation; "it brake in pieces the iron, the clay, the brass, the silver, and the gold, and they became like the chaff of the summer thrashing-floors; and the wind carried them away; so that no place was found for them: and it filled the whole earth," which circumstance denotes universal empire. This will not take place until the Millennium.

These are the only five universal kingdoms which will exist from the day when Daniel interpreted Nebuchadnezzar's dream, to the dissolution of all things. Three columns will exhibit the *kingdoms*, their *prophetic character* and their *founders*.

1. Babylonish	Gold	Nebuchadnezzar
2. Medo-Persian	Silver	Darius
3. Grecian	Brass	Alexander
4. Roman	Iron & Clay	Cæsar
5. Celestial	Stone	God

When Daniel was about to interpret the mystery of the great image he said, "There is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall come to pass in the latter *באחרית* (or *last* days.) Dan. ii. 28, 29.

Commentators both ancient and modern, with scarcely any exception agree in the application of the image-prophecy to the four kingdoms mentioned above. The principal thing in which they differ is the time when the stone will smite the image. Some suppose it was at the birth of Christ, when the Roman empire was at the height of its prosperity. This would appear like smiting the image on the legs when the empire was *strong as iron*. And to suppose that the stone has been smiting it 1800 years is utterly incongruous with the idea of a *falling stone*. Besides the scripture says that it "smote the image upon *his feet*," which necessarily includes the *toes*, or the Roman empire in its divided state. These ten parts are not "consumed." Therefore we may infer that though the stone cut out of the mountain has not yet smitten the image, yet this will take place suddenly at the second Advent, when one like the Son of man shall come in the clouds of heaven, to receive the dominion, and glory, and kingdom that all people, nations and languages should serve him. Dan vii. 13, 14. This accords with what shall come to pass in the *last* days, chap. ii. 28. I believe **בְּאַחֲרִית** should be rendered *last* as it is in Gen. xlix. 1. "That I may tell you that which shall befall you in the *last days*." Isa. ii. 2. Prov. v. 11. and Mic. iv. 1. And

should have been rendered *last* in Num. xxiv. 14. Deut. iv. 30. Joel ii. 28, as it is in Acts ii. 17.

2. The second symbol to be explained is the beast like a Lion having eagle's wings, in the column opposite to the head of gold. This as well as the head of the image is designed to represent the Babylonish kingdom, and is the *first* of a new series of types, representing the same five kingdoms, the Babylonian, Medo-Persian, Grecian, Roman, and Christian.

The first beast was *like a lion*, and it had eagle's wings. "I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon its feet as a man, and a man's heart was given to it." Dan. vii. 2—4. The lion is an emblem of courage, power, and victory: the addition of eagle's wings, denotes the rapidity of his marches, and conquests. The plucking of his wings, denotes deprivation of the means of flight, and the humiliating state to which Nebuchadnezzar, king of Babylon was reduced, as described by the prophet. "And he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven; till his hairs were grown like eagles' feathers, and his nails like birds' claws." chap. iv. 33.

3. The Tree is another symbol of the king-

dom of Babylon, shewing its superiority and extent. Dan. iv. 10. 22. The cutting down the tree, denotes the calamity which befell Nebuchadnezzar during the space of seven years, to which we have just referred, and the binding of the stump of the tree with a band of iron and brass, signified that his kingdom should be secured to him when he should know "that the heavens do rule." Dan. iv. 23—26. 34.

4. The fourth symbol to be noticed, is a beast like a Bear, opposite the breast and arms of silver, representing the Medo-Persian kingdom, vii. 5. The bear was the type of that kingdom. It raised itself on one side; the Persians being inferior to the Medes at the fall of Babylon, but afterwards became superior to them. And it had three ribs in its mouth, which denote its carnivorous nature, and its disposition to obey the command, "Arise and devour much flesh." It conquered Sardis, Babylon and Egypt, which are symbolized by the three ribs. Dan. vii. 5.

5. The fifth symbol is a Ram, on the right of the bear; this is another type of the Medo-Persian kingdom. The scene of the vision was at Shushan the palace, in the province of Elam, by the river Ulai. "Behold there stood before the river a ram with two horns, and the two horns were high; but the one was

higher than the other, and the highest came up last. I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand, but he did according to his will, and became, great." Dan. viii. 3, 4. One horn being higher than the other denotes the superiority of the Persian kingdom.

6. The sixth symbol represents the Grecian kingdom under Alexander and his successors. It was a beast like a Leopard which had upon its back four wings of a fowl; the beast had also four heads and dominion was given to it." Dan. vii. 6. The four wings denoted the rapidity, of its prosperity and conquests, and the four heads its four principal divisions, Egypt, Syria, Macedonia, and Thrace.

7. The seventh symbol is a Goat, in the next column opposite to the leopard. This represents the same kingdom. "The rough goat is the king of Grecia: and the great horn that is between his eyes, is the first king. Now that being broken whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power," viii. 21, 22. Alexander the great was the first king, and when he died he was succeeded by his four generals, Cassander, Lysimachus, Ptolemy, and Seleucus; these divided the

empire of Alexander among them, and thus fulfilled the prophecy. And out of one of them came fourth a little horn which waxed exceeding great toward the south, and toward the east, and toward the pleasant land." viii. 9. This is generally thought to be Mahomet who rose out of the kingdom of Ptolemy and waxed great southward, eastward and towards Palestine, or the pleasant land.

8. The eight symbol called "the Fourth Beast was dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and it brake in pieces and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it: and it had ten horns," vii. 7. This beast is the representative of the same kingdom as the iron legs of the metallic image, and is generally thought to represent the Roman Empire. It appears to be a compound of the three former beasts, having the lion's head, the bear's feet and the leopard's body; and as many horns as the ram, and the goat, for when the great horn of the goat was broken there came up four in its stead, making the whole number ten; besides the little notable horn which came up after it, vii. 8. This fourth kingdom in its divided form includes all the kingdoms into which that empire was divided; and these will exist until the thrones

are set for the assessors, (1. Cor. vi. 2.) and the Ancient of days sits in judgment on the nations, which judgment will slay the beast and destroy the horn. Dan. vii. 11. 26.

After the judgment upon the kingdoms represented by the fourth beast, the fifth great universal kingdom will be established; this is represented by the Stone which smote the image. The Stone symbolizes the kingdom of Christ, or the Son of man coming with the clouds of heaven; and he was brought before his Father, who gave "him dominion and glory and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14.

Thus closed the wonderful vision which grieved and troubled the prophet, and made him anxious to know "*the truth of all this:*" and having one near him who understood the whole, he asked him the meaning of the vision and received the following "interpretation of the things" which he saw.

"These great beasts which are four, are four kings which shall arise out of the earth." ver. 17. These are the Babylonian, the Medo-Persian, the Macedonian or Grecian, and the Roman kingdoms, but as Daniel had understood these things by the interpretation

of the great Image, the Interpreter did not enlarge upon them; but proceeded to instruct him in that which was most interesting to him, that is, the *fifth* monarchy, the kingdom of the Stone, or the kingdom of God, when "the saints of the most High shall take the kingdom and possess the kingdom for ever, even for ever and ever." vii. 18. As the fourth beast appeared so very extraordinary, the prophet was anxious for more information respecting it, and particularly concerning the little horn which made war with the saints and prevailed against them, even until the Ancient of days came. ver. 19—22. To satisfy these important inquiries, the Interpreter, said, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth and tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings which shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings." ver. 23, 24. This little horn is by most commentators thought to be the Popedom, which subdued three kings, by which the pope became a temporal prince, and fixed the seat of his government at Rome. This little horn "shall speak great words against the most High, and shall wear out the saints of the most High, and think to

change times and laws: and they shall be given into his hand *until* a time, and times, and the dividing of time." ver. 25. But when this time arrives, "the judgment shall sit, and they," the agents of divine judgments, "shall take away his dominion to consume and to destroy it unto the end." vii. 25, 26. When that is accomplished the Millennium will commence, and the saints under Christ have universal dominion. "And the kingdom, and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27. The saints in heaven are now anticipating this era of superior bliss. "Thou hast redeemed us to God by thy blood,—and hast made us unto our God kings and priests, and *we shall reign upon earth.*" Rev. v. 9, 10. This is the consummation of events foretold by the spirit of prophecy. "Hitherto is the end of the matter."

In the explanation of the plate I have expounded the principal prophecies of Daniel as far as the eight verse of the VIII. chapter. The following verse mentions the rising of a "*little horn*" which I now proceed to notice. I think this prophecy is not consecutive. Here is one of those great chasms which are frequently met with in the prophe-

cies. This commences at the breaking up of the Grecian Empire, and continues to the last days. I incline to think that the person referred to by "the little horn" is "the king of fierce countenance" ver. 23, and that he is the same as the "vile person," and "the king that shall do according to his will," xi. 21, 36. Some authors say the little horn is the Pope, and others that it is Mahomet, but I believe it refers to the Antichrist of the last days. All these interpretations necessarily include a very long interval of time. I think it appears that at least a portion of the Jews will be restored in their unconverted state, that they will rebuild the temple and restore the daily sacrifice. Then the little horn will wax great and magnify himself even to the prince of the host, and that he will take away the daily sacrifice and set up the predicted abomination, profane the sanctuary and the host and tread them under foot in contempt for 2300 literal days. ver. 14.

I incline to think the complete accomplishment of the vision will be realized "at the time of the end." ver. 17. It is what shall be in the *last end* of the indignation, "for the time appointed will be *the end*" ver. 19. Though parts of the vision refer to the kings of Media and Persia, and the king of Grecia, yet some of the events are to be "*in the latter* (or last) time of their kingdom, when the

transgressors are come to the full." When the king of fierce countenance, and understanding dark saying shall stand up—and destroy wonderfully, and shall prosper and he shall magnify himself, and in the pride of his heart "he shall stand up against the Prince of princes," that is the Lord Jesus, "yet he shall be broken without hand." God by his miraculous judgments will utterly destroy him. The Angel having assured the prophet that the vision was true; ordered him to shut it up, for it should be for *many days*: that is the events predicted should be realized at a very distant period. chap. viii. 26.

DAN. IX.

In this chapter we are informed that "Daniel understood by books," that the seventy years captivity would soon expire. Therefore he prayed, and fasted, and confessed his sin, and the sins of his people, and humbly implored pardoning mercy, and divine interposition on their behalf. He then gives us an account of another visit from the Angel Gabriel who came to give him skill and understanding in the revelation of God relative to the Seventy weeks, and he was charged to understand the matter and consider the vision, ver. 23.

THE SEVENTY WEEKS.

THERE is a marked anxiety in man to know the times of predicted events, and there is a fixed determination in God not to permit them to be known long before they are accomplished. Yet as God has given dates, many suppose they can ascertain their commencement and termination, and by great ingenuity and immense labour, each has raised a system adapted to his own views though generally dissimilar from all who preceded him. See Tables III. and IV.

But many will reply, 'We are sure that weeks of days, are years, because events have proved that the 70 weeks of Daniel must be so interpreted, though the prophet has given no intimation of it.' I am aware that this is the opinion of many respectable authors, but after mature deliberation, I am constrained to differ from them. I will state what I conceive to be the import of this prophecy, and the reasons why I think it has not been fulfilled.

Daniel ix. 24. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an

end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness." Mede, and Sir Isaac Newton both thought the prophecy would have its ultimate accomplishment at the second Advent. I believe its primary reference is to that period. I am of opinion that the weeks are common weeks, consisting of seven days each, and that they constitute the appointed period for the accomplishment of the following events connected with the Jews, and the city Jerusalem, contained in verses 24—27. "To finish transgression." That is to hinder or put a stop to transgression, or cause it to cease. He will bind satan and "make an end of sins," not by the shedding of blood, for that is done already, but by the effusion of his Spirit and grace. About the same time he will "make reconciliation for iniquity," so that God and sinners will be *actually* reconciled; then he will "bring in everlasting righteousness;" or the righteousness of the ages to come, when, as God has said, "nothing shall hurt or destroy in all my holy mountain." Then the inhabitants of Jerusalem shall be properly "called holy, even every one that is written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst

thereof by the spirit of judgment and the spirit of burning." Isa. iv. 3. 4. "Then Zion shall be redeemed with judgment and her converts with righteousness." At that time the Lord says, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say it is my people, and they shall say, the Lord is my God." "Then Judah will dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion." Joel iii. 20. 21. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. *Then* will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Ezek. xxxvi. 24—27. 29. "He will turn again, he will have compassion upon us; he will subdue our iniquities, and thou wilt cast all their sins into the depths of the sea."

Mic. vii. 19. Then God "will remove the iniquity of the land in one day." Zech. iii. 9. When these things are accomplished he will seal up the vision, and (נביא) *prophet*, that is ratify and confirm them both. During this period the temple foretold by Ezekiel will be finished, therefore this will be the time to anoint the *most holy place*. קדש קדשים here translated the most holy, is in Ezek. xlv. 13. and xlv. 3. rendered the *most holy place*. By the LXX. ἁγίων ἁγίων, by Tremellius and Junius, Sanctum Sanctorum, by Dr. Stonard "an holy of holies," by Houbigant and Dr. A. Clarke "The Holy of Holies." These terms in Hebrew, Greek, and Latin are never applied to the Deity, angels or saints, but invariably to the most holy things, or to the *most holy place* which contained the ark and the Cherubim. The word *place* should have been supplied here as it is in all the passages where it occurs. Exod. xxvi. 33. 34. xxx. 25—31. xl. 9. 10. Num. xviii. 10. and Ezek. xlv. 13. xlv. 3. In the latter places it is found without the emphatic ך as it is here: and some times when it is without it, it is translated "the most holy things." II. Chron. xxxi. 14. Ezra ii. 63. Neh. vii. 65. The 24th verse predicts none but joyful events, but the three following exhibit a chequered scene.

Ver. 25. "Know therefore and understand that from the going forth of the command-

ment to restore and build Jerusalem unto the Messiah the Prince, shall be *seven weeks*:" not *seventy weeks* as many interpreters say, but *seven weeks*. Here is the principal division in the verse: it is so marked in the Hebrew Scriptures. Sir Isaac Newton in his version of the passage has inserted a period, and the sense seems to require it.

This "commandment" has not yet been given: the one that bears the most resemblance to it, is the decree of Cyrus, Ezra i. 2. vi. 3. but there is not one word about "restoring" or "building Jerusalem." The whole of it relates to the building of the *Temple*, even "the *house* of the Lord God of Israel." But commentators are nearly all agreed that this is not the command, to which the prophecy refers. Then they go to the decree of Darius. Ezra vi. 1. But this is no more than an *order* "*to search the house of the rolls*," where the public records were kept,—and having searched there they found the desired document, and Ezra gives a copy of it, chap. vi. 3—12. by which it may be seen that it contains minute directions about the building of the temple,—the site,—“the foundations,—the height and breadth,—great stones and new timber, and an order on the king’s treasurer for the expense;—also for bullocks, rams, lambs, wheat, salt, wine and oil,” for the service of the *house*, and he directed

that the priests should "pray for the life of the king and his sons," Ezra vi. 10. but it contains *no* "*commandment to restore and build Jerusalem.*"

Neither the decree of Cyrus nor of Darius will correspond with the mystic number 70 weeks or 490 years, so as to terminate at the coming of Messiah the prince: therefore commentators have recourse to the decree of Artaxerxes. Ezra vii. 11—26. This is called a "*letter*, that the king Artaxerxes gave to Ezra the Priest." The principal parts of it are as follows,

First. That all the Jews who chose, might return to Jerusalem. ver. 13.

Secondly. That they might take as much silver and gold as was willingly offered them for the *house of their God* which is in Jerusalem—that they might buy bullocks, rams and lambs, with the money, and also meat offerings, and drink offerings.

Thirdly. An order upon his treasurer for whatsoever more was needful for the *house of God*, "unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. Whatever is commanded by the God of heaven, let it be diligently done for *the house of the God of heaven.*" Ezra vii. 15—23. This is the decree from which commentators

date the commencement of the 70 weeks or 490 years: yet there is not *one word* of "command to restore and build Jerusalem!" nor does it pertain *to the building of the temple*, for that was built and dedicated 58 years before this letter was written; therefore it has no relation whatever to building either the temple or Jerusalem. The Royal grant was for sacrifices, and the general service of the Temple, and the surplus was applied according as it seemed good unto Ezra and his brethren, ver. 18. and they employed it to the beautifying of the House. ver. 27. Now we have inspired authority to prove that these three decrees have been literally fulfilled in reference to the temple. "And they builded and finished it, according to the commandment of the *God of Israel*, and according to the commandment of *Cyrus*, and *Darius*, and *Artaxerxes* king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king." Ezra vi. 14. 15. If London had been destroyed and there was a decree of the king in council similar to that of Cyrus, to build St. Paul's, what should we think of our British judges if they were to interpret it to restore and build the city of London!

The following tabular statement will present a correct view of the Royal decrees and

the errors in time if reckoned 490 years to the coming of Messiah the Prince.

	Commenced.	Terminated.	Error.
The decree of Cyrus	B. C. 536	B. C. 46	46
The decree of Darius	B. C. 518	B. C. 28	28
The decree of Artaxerxes given to Ezra	} B. C. 458	A. D. 32	32
The decree of Artaxerxes given to Nehemiah			
	} B. C. 445	A. D. 45	45

If the 490 years are reckoned from the first decree, they will terminate 46 years before the coming of the Messiah, if at the second 28 years before, but if at the third 32 years after, and if at the fourth 45 years after the coming of the Messiah. But in my humble opinion, *days* are *days*, *weeks* are *weeks*, *months* are *months*, *years* are *years* in *all cases* where the inspired writers do not say to the contrary.

If any number of years must transpire from a certain event, "unto the coming of a prince," we should naturally suppose that the period would be completed when the prince appeared, or at least when he began to reign. We very properly reckon the Christian era from the *birth* of Christ, not from his death, yet our commentators have reckoned unto the death of Messiah the Prince, so that according to their theory and calculation, his advent predicted in this verse, takes place at his exit!

There is another discrepance which stares

us in the face. The prophet does not say *seventy* weeks, but *seven weeks*. Read it, "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be *seven weeks*." Dr. Stonard says, 'that the seven weeks are prior to the 62 and *separate* from them:' he also adds 'that the term of seven weeks, is not only separate from the term of seventy weeks, but also prior thereto.' There is no instance in the original Scriptures where two units are used to make up another unit, as 7 and 2 to make up 9, which, with the 60 would be equal to 69, but *this* is a number not mentioned in the prophecy, but the 62 is repeated again in the next verse, evidently proving that 7 and 62 are separate numbers. Sir Isaac Newton maintains that it is a "doing violence to the language of Daniel, to take 7 weeks and 62 weeks for one number. Had that been Daniel's meaning he would have said *sixty and nine* weeks, and not 7 weeks and 62 weeks, a way of numbering used by no nation."* The prophet having stated that the Messiah would come 7 weeks after the going forth of "the commandment to restore and build Jerusalem:" then informs us what progress will be made in the work at the end of 62 weeks; namely, that "the street shall

*Observations on Daniel, p. 151.

be built again, and the wall" or ruin, "even in troublous times."

Having stated the rebuilding of the city, and the expiration of the 62 weeks, the prophet proceeds to inform us what great event would occur next.

Verse 26. "And after threescore and two weeks shall Messiah be cut off." Here it is proper to remark that the word כרת signifies to cut, and to cut off. But whenever the writers of the Hebrew Scriptures record the making of a covenant they (I believe) invariably employ this word כרת to cut, which according to their idiom is *to cut a covenant*. In the first place where it is used in the Sacred Scriptures, Abraham was ordered to take an heifer, a goat, and a ram, and *cut* or divide them in the midst; and fire, (the symbol of Jehovah,) passed between the parts. Gen. xv. 9—17. "In the same day the Lord *cut a covenant with Abram*, saying, unto thy seed will I give this land." There is an allusion to the same ceremony, Jer. xxxiv. 18. "They have not performed the words of the covenant which they had made before me when they *cut* the calf in twain, and passed between the parts thereof." Generally indeed the word ברית covenant, is connected with the verb. But I beg leave to acquaint the Reader, that the word כרת alone, is rendered to make a covenant in our authorized

version in the following passages. 1. Sam. xi. 2. xx. 16. xxii. 8. 1. Kings viii. 9. 1. Chron. xvi. 16. 11. Chron. v. 10. vii. 18. Neh. ix. 38. Psa. cv. 9. Isa. lvii. 8. Hag. ii. 5. Now if it be properly so translated in the above *eleven* places, why may it not be so rendered in the twelfth? I once proposed this question to Dr. Pusey, Hebrew Professor at Oxford, and he replied 'It is not used in that sense in Niphal:' but, with all due deference to the learned Professor, this is begging the question; I believe it used so here, I do not think it is frequently used in this sense in Niphal, but it is allowed by all to be used to make a covenant eleven times in the *active* voice, and why not once in the *passive*, if the *sense* requires it? for that is the *only* rule to guide a translator in rendering the word כָּרַח: and I contend the sense does require that it should be rendered Messiah "*shall be made a covenant.*" For with all the torture that has been applied to the original prophecy; and all the shifting of chronological dates, it cannot be proved that Messiah was cut off 490 years after a commandment given "*to restore and build Jerusalem;*" though there are many respectable authors who have tried to prove it; and though each has attempted to establish the same fact; yet such is the contrariety in their statements as to the *time* when it occurred, that their testimony

would not be admitted in confirmation of a similar fact, in any judicial court in the kingdom. Amidst such conflicting evidence, who is to believe the testimony of witnesses to a particular event when they are not agreed as to the *time* it took place within a hundred years!! See the annexed Table.

TABLE I.

THE SEVENTY WEEKS.

The commencement and termination of the 70 weeks, or 490 years according to the following authors.

	Begin.		End.
Maramensis	B. C. 1589	A. D.	1841
Rabini	551	B. C.	163
Jarchi	588	A. D.	70
Aben Ezra	534		70
Harduin.	538	B. C.	48
Calmet mentions several	538	A. D.	1
Clemens Alexandrinus	536		70
Prideaux	458		33
Mayer	458		32
Faber.....	458		27
Habershon.....	457		33
Apthorp	457		36
Beverley	453		33
Morning Watch	453		37
Dr. H. More	445		38
Julius Africanus	445		30
Sir Isaac Newton.....	436	B. C.	2
Polanus	422	A. D.	68
Mede.....	421		69
Dr. Stonard	420		70
John Caverhill, M. D. 1st.	444		46
..... 2nd.	356		135
Dr. Edward Wells	445		70

REMARKS ON TABLE I.

Maramensis reckons by Jubilees of 49 years each = 3430. See the Investigator, vol. II. p. 123.

Most of the above authors reckon by solar years. Julius Africanus by lunar years, and reduces the total period 490 to 475, and several others adopt different systems of chronology to make the times yield to their schemes.

Sir Isaac Newton reckons 62 weeks or 434 years from the time Nehemiah finished the wall, Neh. vi. 15. which, he says, was in the Julian Period 4278, to which add $434 = 4712$ which is the very year Christ was born: that is two years before the vulgar era. He considers the command to restore and build Jerusalem not yet given, but that it will precede the second advent 7 weeks or 49 years. Origen reckoned the 70 weeks equal to 4900 years. See Calmet on Weeks. John Caverhill, M. D. has two beginnings and endings; 1st. from 444 B. C. to A. D. 46 when Jerusalem ceased to be a holy city; 2nd. from 356 B. C. to A. D. 135 when the Jews ceased to be a people.

This prophecy cannot be fulfilled in any measure, until "the command to restore and build Jerusalem" has been issued. The sense therefore requires that it should be read thus: "After threescore and two weeks Messiah shall be made a covenant, but not for himself." The analogy of divine truth requires this rendering, and the following passages amply support it. I will give thee for a *covenant* to the people." Lowth. Isa. xlii. 6. "I will preserve thee and give thee for a *covenant* for the people. xlix. 8. As for thee also, by the blood of *thy covenant*, I have sent forth thy prisoners out of the pit wherein there is no water." Zech. ix. 11. And the use of the word *διαθήκη*, *covenant*, in the new Testament shows that Jesus Christ *is made a covenant*. "For this is *my* blood of the *new covenant* which is shed for many." Mat. xxvi. 28. Mark xiii. 24. "This is the blood of the *covenant*." Heb. ix. 20. and again "Through the blood of the *covenant*." Heb. xiii. 20. Is not this the blood of Christ? and is he not called the covenant? See Parkhurst on the place.

The old covenant was a type of the new, which is a better covenant, established upon better promises, which is made with better sacrifices, and ratified with better blood. The whole centres in Christ who was made the life and soul of it. Whatever Christ is in

the economy of Redemption he is *made* that by the purpose of God. "The word was *made* flesh and dwelt amongst us. God sent forth his son *made* of a woman, *made* under the law"—*made* a priest for ever after the order of Melchisedec—*made* a surety of a better covenant—he is the foundation and *made* the head of the corner. In a word he is *made* all in all. This is he who of God is *made* unto us wisdom, righteousness, sanctification, and redemption. "And after threescore and two weeks" from the going forth of the command to restore and build Jerusalem "shall Messiah be *made a covenant*, but not for himself:" but for us men and for our salvation. When the Jews are restored and converted, Messiah the prince will be given for a *covenant* to the people, even an everlasting covenant, called the sure mercies of David. "Behold I have given him for a witness to the people, a Leader and Commander to the people." Isa. lv. 4, 5. This shall take place when God shall make a new covenant with the house of Israel and the house of Judah,—“when he shall forgive their iniquity and remember their sin no more.” *This* is the time “that the city shall be built to the Lord from the tower of Haneel unto the gate of the corner. And the measuring line shall yet go over against it upon the hill Gareb, and shall compass about

to Goath. And the valley of the dead bodies and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down *any more for ever.*" Jer xxxi. 31—40. *Then* he will finish transgression, and make an end of sins:" "and wash away the filth of the daughters of Zion, and purge the blood of Jerusalem from the midst thereof" not by shedding his own blood, but "by the spirit of judgment and the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night; for upon all, the glory shall be a defence." Isa. iv. 4, 5.

After the Jews have been restored, and have built their city, and have become prosperous, the allied armies under Gog or the Prince that is to come, will invade the land, and take the city and sanctuary. From the whole account two things are demonstrated. First. That none of the decrees of the Persian kings contained any "commandment to restore and build Jerusalem;" yet the prophecy relates only to the building of the *city* without one word about rebuilding the temple." Secondly. That those decrees were fulfilled while Jerusalem

was in ruins: a plain proof that they could not relate to it. Hear the testimony of Ezra. The temple (not the city) was "builded and finished according to the commandment of the God of Israel, and according to the commandment of Cyrus and Darius and Artaxerxes kings of Persia. And *this house* was finished on the third day of the month Adar which was the sixth year of the reign of Darius the king." Chap. vi. 14. 15. and 515 B. C. *Seventy years after these decrees were executed or fulfilled, Nehemiah went up to Jerusalem and found it lying "waste." He says "I went and viewed the walls of Jerusalem *which were broken down, and the gates thereof were consumed with fire.* Then I went to the gate of the fountain, but there was no place for the beast that was under me to pass." Having inspected the delapidations, he returned and assembled the elders of the Jews, and thus addressed them: "Ye see the distress that we are in, how Jerusalem *lieth waste*, and the gates thereof are burned with fire: come and let us build the wall of Jerusalem, that we be no more a reproach:" and they replied, "let us arise and build." I contend therefore that the prophecy *has not been fulfilled*, and that at some future time there will go forth the predicted decree or "command to restore and build Jerusa-

*See Prideaux's Con. and Scott on the place.

lem," and from that period to the coming of Messiah the Prince, will be *seven weeks*: and that in 62 weeks the street will be built again, and the wall, even in troublous times. Dan. ix. 25. These troubles will arise from the invading armies of Prince Gog and his allies, the beast, the false prophet, and the ten kings who will make war with the Lamb, and the Lamb shall overcome them, for he is Lord of Lords, and King of kings." Rev. xvii. 11—14. This will be the time of trouble such as never was, and such as never will be again, foretold, Dan. xii. 1. Joel i. 6. ii. 1. 2. 10. 11. 20. iii. 1. 9—17. Mic. iv. 11—13. vii. 14—17. Zeph. iii. 8. Hag. ii. 6—9. 22. Zech. xii. 2—5. xiv. 1—5. Mat. xxiv. 21. Mark xiii. 19.* Then "the people of the prince to come shall destroy the city and the sanctuary." ver. 26. Yet this very hostile prince shall by flatteries and threatenings confirm the covenant, league, or armistice by which he will promise to make peace with the Jews; but though he will confirm it with many for one week, yet he will not keep his word, but in the midst of the week cause the sacrifice and oblation to cease. Many commentators say "the prince that shall come," is the Messiah, and that he did confirm the covenant with

*Faber says "the events foretold in the above scriptures are synchronical."

many for one week, that is from the commencement of the public ministry of John the Baptist to the Pentecost; and in the midst of the week he did cause the sacrifice and oblation to cease by the offering up of himself. But this was not fulfilled at the first advent, for he did not cause them to cease in the midst of the week, but they continued until the destruction of Jerusalem, which was 37 years after the crucifixion; which is more than *five weeks of years* according to the mystic reckoning. But I believe the prince that shall come "is the antichristian power which shall destroy the city and sanctuary:—and he shall cause the "sacrifice and the oblation to cease; and upon the wing of abominations he shall make it desolate even until the consummation," which will be shortly after; "and that determined" in the seven last plagues or the vials of God's wrath, "shall be poured upon the desolater.*" ver. 27.

This siege, and decisive battle is foretold by many of the prophets: "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee: for I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and *half* of the city shall go forth into captivity,

*See Sir Isaac Newton's, Obs. on Dan. p. 147. 151.

and the residue of the people *shall not be cut off from the city.*" Zech. xiv. 1. 2. See also Joel iii. 1. 2. 9—17. Mic. iv. 11—13.

DAN. X.

In the third year of Cyrus king of Persia, Daniel had another revelation, and the thing was true, but the time when it should take place was far distant; "the time appointed was long." ver. 1. This communication was made to Daniel by "a man clothed in linen." ver. 5. Previously to this time the prophet had been mourning three full weeks; and the heavenly messenger had been hindered "one and twenty days." But when he arrived, he said, "I am come to make thee understand what shall befall thy people in the *latter* (Heb. *last*) *days* for yet the vision shall be for *many* (Heb. *last*) *days.*" ver. 14. 15. Daniel was greatly affected by the communication, and he became dumb, sorrowful and weak; but the Angel came again and strengthened him, and prepared him for a fuller revelation of future events, adding, "I will show thee that which is noted in the scriptures of truth." ver. 21.

DAN. XI.

I think this chapter contains a prophecy of events which were to take place in several kingdoms bordering upon Palestine. It may be yet future, though the events recorded in history *seem* to confirm the

following interpretation. That the "four kings" ver. 2. are Cambyses, Smerdis, Darius Hystaspes, and Xerxes. The "mighty king," Alexander the Great. That "the south" in the fifth verse is Egypt, and "the north" Syria. That "the king of the south" ver. 9. was Ptolemy Euergetes, and the king of the north Seleucus Callinicus. That the "daughter of women" ver. 17. was Cleopatra. The "vile person" ver. 21. Antiochus Epiphanes. The "prince of the covenant" Onias. That "the two kings" were Antiochus Epiphanes and Ptolemy Philometor. The former did great exploits, and returned to Syria. ver. 28.

But the following verses, on this view of the subject are unintelligible. It is generally admitted that there is a chasm, or long interval of time between the beginning of this chapter and the latter end of it. Some have supposed it to be at the 20th verse, some at the 30th, and others at the 36th, but I incline to think with Mr. Burgh* that it really exists between the 4th and 5th verses and continues from the division of the Grecian Empire to the last days, and that the succeeding verses remain to be fulfilled. There is the same immense interval in chap. viii. and commencing from the same point of history, the division of the Grecian Em-

*Lectures on the second Advent, p. 161—163.

pire. The notable horn of the he goat evidently refers to Alexander the Great. The interpreting Angel thus explains it, "The rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kings shall stand up out of the nation, but not in his power." Now mark the transition, "And in *the latter time of their kingdom, when the transgressors are come to the full*, a king of fierce countenance, and understanding dark sentences, shall stand up; and his power shall be mighty, but not by his own power, and he shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he also shall stand up against the *Prince of princes*; but he shall be broken without hand." ver. 21—25. Evidently referring to "that wicked one whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming," Such chasms are of frequent occurrence in the prophecies. David often speaks of his natural son and heir, and then is instantly led by the Spirit to speak of the Messiah. So Jesus, when foretelling the destruction of Jerusalem, without any visible break, predicted his Second Advent.

Chittim, ver. 30. is thought to be Italy, and the Romans the subject of the prophecy. But commentators differ widely among themselves as to the interpretation of the remaining verses. I incline to think that "Prince Gog," Ezek. xxxviii. 2. "the king of fierce countenance," Dan. viii. 23. "the wilful king," xi. 36. "the man of sin," II. Thess. ii. 3. and "the eighth head of the beast," Rev. xvii. 11. are but different titles of the personal Antichrist which shall arise in the last days. Though there is many a man of sin, "and even now there are many antichrists," yet I believe the chief one foretold in Scripture is not yet born, but at "the time of the end," he will be raised up and do the works assigned him, "for that, that is determined shall be done." ver. 36. He will be the commander in chief of all the armies that shall be gathered together against Jerusalem, after it is rebuilt, and the sacrificial worship is re-established. Then the mighty armies under his command shall pollute the sanctuary of strength, ver. 31. and shall take away the daily sacrifice, and not content with the destruction of the altar, they shall place the abomination that maketh desolate in its stead. ver. 31. He will have indignation against the holy covenant; that is the gospel, or Christ and his religion; and such as aid his

measures against it, he shall corrupt by flatteries. But the people that know their God shall do great things, by establishing schools, circulating the scriptures, and diffusing knowledge in general: thus "they shall instruct many," nevertheless they will not be able to stem the torrent of persecution bearing down upon them by those in power, therefore they shall fall by the sword, and by flame, and by captivity many days." This season will be one of great vicissitude, so that when they fall they shall be helped sufficiently to cheer them with the hope of permanent success: but many of their professed supporters will be insincere, and will cleave to them by flatteries; and some of the most eminent shall fall, to try their brethren, and to purge and make them white, even to the time of the end. And during this time a king, pope or supreme ruler, at the head of this mighty confederacy, "shall do according to his will, and he shall exalt himself, and magnify himself above every god, and he shall speak marvellous things against the God of gods, and shall prosper until the indignation be accomplished." ver. 36. "Neither shall he regard the God of his fathers, nor the Messiah, the desire of women, nor regard any god, for he shall magnify himself above all." But in his own estate or jurisdiction he shall establish a new religion,

having a new god whom "he shall honour as a god of forces, even a god whom his fathers knew not: and it will have a costly and gorgeous ritual; and he will honour this new god with gold and silver, and with precious stones and pleasant things. Thus shall he do in the most strong holds;" and he will require all his subjects to be of his religion, and those that submit will be made princes in the earth, "and he shall cause them to rule over many, and shall divide the land for gain." ver. 39. Having prospered for a short period, just at the time of the end, God will raise up enemies from the north and south, and they shall come against him like a whirlwind, with chariots and with horsemen, and with many ships; but still he shall prosper, and he shall enter Palestine the glorious land, and many people and nations shall be overthrown but these shall escape out of his hand, Edom and Moab and the chief of the children of Ammon. But he shall conquer other countries and "the land of Egypt shall not escape." ver. 42. He shall have at his command the treasures of gold and silver; and the Libyans and the Ethiopians shall be his allies. But news respecting his enemies in the east and north shall trouble him, and rouse his wrath, so that he shall go forth with great fury to destroy and extirpate them; and being in Judea he shall plant the taber-

nacles of his palaces between the seas in the glorious holy mountain" of Zion, which shall be his head quarters; "yet he shall come to his end and none shall help him." ver. 45.

CHAPTER XII.

This chapter is a continuation of the same prophecy as the preceding, and ought not to have been separated from it. Sometime after the Jews are restored, Antichrist will invade Judea; "at that time shall Michael stand up, the great prince (Messiah) which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation even to that same time." ver. 1. Mat. xxiv. 21. Mark xiii. 19. and at that time the Jews shall be delivered "every one that shall be found written in the book," by which I understand the book of the living. About this time will be the Resurrection, when "many of them that sleep in the dust shall awake, some to everlasting life and some to shame and everlasting contempt." And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Then follows the closing address of the heavenly messenger to the prophet. "But thou, O Daniel, shut up the words and seal the book even to the time of the end:" and as he was attending to this parting address, he looked and behold two

other persons standing with the man clothed with linen, which was upon the waters of the river, and one of them said to him, "How long shall it be to the end of these wonders?" And he saw the man clothed in linen lift up both his hands unto heaven, and heard him swear by him that liveth for ever and ever, "that it shall be for a time, times, and an half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." ver. 7. By which it appears that the wonders of this time of trouble mentioned in the first verse, would continue for three years and an half, and when the Jews shall be completely restored, "all these things shall be finished." This prophecy, Daniel heard but did not fully understand, therefore he said, "O my Lord what shall be the end of these things?" And he replied, "Go thy way Daniel for the words are closed up and sealed *till the time of the end*. Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." ver. 9. 10. He then gave him a more explicit answer to his inquiry, "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth and cometh to the 1335 days." Now

the daily sacrifice was taken away when the Romans destroyed Jerusalem, in the year A. D. 70, and if we reckon a day for a year and add 1290 it will bring us to the year 1360. And if we add 1335 to 70, we have the year 1405, the era of blessedness. But if we search the pages of history for the events of these years, there was no remarkable abomination set up in the former year, nor any era of blessedness commenced in the latter. I conceive therefore that the meaning of the prophecy is merely this. That at *the time of the end*, there will be the predicted trouble, ver. 1. and that the wonders of it will continue for three years and an half, after the Jews are restored; that they will then have built their temple, and established the daily sacrifice; after which the armies collected under Prince Gog and the kings of the earth will come up against Jerusalem, Zech. xiv. 2. and they will take away the daily sacrifice and set up the abomination that maketh desolate; and from that time to the end of the wonders will be 1290 days, at the close of which period the antichristian powers will terminate their mad career, in the battle of Armageddon; and at the end of the 1335 days, that is 45 days afterwards, will commence the happy days of the Millennium or era of blessedness. Daniel having received this explicit information, was ordered

to go his way till the time of the end; with an assurance that he should rest in the grave, and rise with the just, and stand in his lot at the end of the days, and then participate in the glorious reign of the Messiah. ver. 13.

I believe all the principal events connected with the destruction of Antichrist will take place within three years and an half from the time of their commencement, which momentous era is called "*the time of the end.*" Until that period the words are closed up and sealed, ver. 9. but then they will be fulfilled and made manifest. We may well exclaim with Balaam when predicting the same events, "Alas! who shall live when God doeth this!" Numb. xxiv. 14. 23.

PROPHETIC TIMES.

1st. IN Daniel vii. 25. is the first mention of this important period called "time, times, and dividing of time; which is generally considered the same as the 42 months, and the 1260 days referred to in the Apocalypse.

2nd. The second mention of this prophetic period is in Daniel xii. 7. It is found in connexion with Michael's standing up for Daniel's people, and "a time of trouble such as never was since there was a nation, even to that same time. ver. 1. At that time the Jews will be restored, and savingly converted, the dead raised, and other wonderful events take place; which are sufficient to excite the important inquiry, "How long shall it be to the end of *these wonders?*" and the answer is confirmed by an oath, "It shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

I think Michael the prince, is the Messiah, and that the time of trouble is the same as described by Joel, "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the

mountains: a great people and a strong; there hath not ever been the like, neither shall be any more after it, even to the years of many generations." chap. ii. 2. See also Zech. xiv. 6. 7. "For *then* shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be." Mat. xxiv. 21. The second advent and the resurrection will be at the close of these 1260 days of unparalleled tribulation, when many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2.

3rd. The third mention of this period is in Rev. xi. 2. And it refers not to the time during which Jerusalem shall be *given* to the Gentiles, for that has extended already 1768 years: but to the last short triumph of the allied nations under prince Gog and the kings of the earth, Isa. lxiii. 4. lxvi. 15. 16. Joel. iii. 2. 9—11, Zech. ix. 2—14. xii 8. 9. xiv. 3. 12. 13. Rev. xvii. 14. who at this time shall occupy Jerusalem "the holy city, and tread it down forty and two months."

4th. The fourth mention of this period is in the same connexion Rev. xi. 3. which evidently refers to the *same* time and place, where the two witnesses in the presence of the allied armies, "shall prophecy 1260 days clothed in sackcloth." In this very city

Jerusalem they will be slain, ver. 7. 8. and in the street of this city shall their dead bodies lie unburied for three days and an half; after which they will be raised to life again, and be invited up to heaven, to which they will visibly ascend in a cloud, in the sight of their enemies. ver. 12. And in the same hour there will be a great earthquake, which will demolish a great part of the city, and kill seven thousand men, ver. 13; which event finishes the sixth trumpet or second woe. Immediately the seventh trumpet will sound and the Millennium commence, the first part of which will be a reign of terror to the wicked nations, ver. 18. 19. xix. 1—21, and of triumph to the saints who shall take the kingdom and possess it, even the greatness of the kingdom under the whole heaven, and they shall reign with Christ upon the earth. Dan. vii. 18. 27. Rev. v. 10. xx. 4.

5th. The fifth record of this important period is in Rev. xii. 6. 14. and here it includes a space in which some renowned woman is fed and nourished in the wilderness during a season of severe persecution, which is occasioned by the immediate agency of Satan just before he is bound; for he has "great wrath because he knoweth that he hath but a short time." ver. 12. This woman cannot represent the church—the saints who are given into the hand of the little horn,

Dan. vii. 21. 25. to be persecuted and worn out by oppression, because she has a place of *safety* provided for her by God himself: and two wings as of a great eagle are given to her, that she might fly to it, "where she is *nourished* for a time, times, and half a time *from* the face of the serpent." Rev. xii. 14. It is evident that the effort of the dragon to drown, or injure the woman utterly failed, for it is recorded that "the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." ver. 16. From the whole, it does not appear that the woman was injured at all, after her flight into the wilderness.

6th. The sixth and last mention of this interesting period is in Rev. xiii. 5. where it is applied to the sea monster having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy. ver. 1. This wild beast represents the *civil* power perverted from its legitimate object and made a monster of oppression, as exemplified in the Roman state, which aimed at universal tyranny. This object will be accomplished by the power of Satan, ver. 2. 4. and the combination of the ten kings. xvii. 13. To this beast of civil despotism, power will be given *πολεμον ποιῆσαι* "*to make war* forty two months," and this war will be with God and his saints.

The second beast arising out of the earth, chap. xiii. 11. is *ecclesiastical* tyranny, as exemplified in the church of Rome, that mother of harlots. Political tyranny alone could not accomplish all its diabolical purposes without the aid of ecclesiastical tyranny. These two powers united by legal enactments, and mutual interest, will accomplish all that is predicted of them in this chapter, and other parts of the sacred volume. "The beast with two horns like a lamb exerciseth all the power of the first beast, and maketh war with the saints," and prevails against them for the same period as asserted by the prophet Daniel, vii. 21. 25. Towards the close of their career, the predicted events will take place, which will be immediately before the second advent, as recorded in the xiv. chapter of Revelation.

This important prophetic period of three years and an half, will be such a time of trouble as never has been, and never will be again. See Dan. xii. 1. Joel ii. 2. Mat. xxiv. 21. Mark xiii. 19. Immediately after the tribulation of those days the signs of the second advent will appear. "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which

are coming upon the earth: for the powers of heaven shall be shaken. *Then* shall they *see* the Son of man coming in a cloud with power and great glory." Luke xxi. 25—27. with Mat. xxiv. 29. Mark xiii. 24. The prophetic times will be literal, the signs in the heavens and the earth will be literal, and the second Advent will be as literal as the first. Hear the testimony of the angels, who witnessed his ascension. "This *same* Jesus, which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven." Acts i. 11.

TABLE II.

A Table of all the principal prophetic periods as they occur in the Sacred Scriptures.

- Gen. i. 14. And let them be for signs and for seasons and for *days* and for *years*.
vi. 3. Yet his *days* shall be an hundred and twenty *years*.
vii. 4. For yet seven *days* and I will cause it to rain upon the earth forty *days* and forty nights.
xv. 13. They shall afflict them four hundred *years*.
xl. 13. 19. Within three *days* shall Pharoah lift up thine head.
xli. 27. 36. Food shall be for store to the land against the seven *years* of famine which shall be in the land of Egypt.
Exod. viii. 10. And he said, *to-morrow*.
ix. 5. *To-morrow*, the Lord shall do this thing.
x. 4. *To-morrow* will I bring the locusts.
xii. 40. 41. *Four hundred and thirty years*.
Num. xi. 19. 20. Ye shall not eat *one day* nor *two days* nor *five days*; neither *ten days*, nor *twenty days*, but even a *whole month*.
xiv. 33. 34. And your children shall wander in the wilderness forty *years*—after the number of the *days* in which ye searched the land, even forty *days*, each *day* for a *year*, and ye shall bear your iniquity even *forty years*.
Josh i. 11. For within *three days* shall ye pass over this Jordan.
vi. 3. 4. Ye shall compass the city about once, thus shall thou do *six days*—and the *seventh day* ye shall compass the city *seven times*.
i. Kings xvii. 1. There shall not be dew nor rain these

- years*, but according to my word.
- II. Kings vii. 1. 16. *To-morrow* about this time.
- viii. 1. And it shall also come upon the land *seven years*.
- II. Chron. xxxvi. 21. To fulfil *threescore and ten years*.
- Isa. vii. 8. Within threescore and five *years* shall Ephraim be broken.
- xvi. 14. Within three *years* as the *years* of an hireling.
- xxi. 16. Within a *year* according to the *years* of an hireling, and all the glory of Kedar shall fail.
- xxiii. 15. Tyre shall be forgotten *seventy years* according to the *days* of one king, after the end of *seventy years* shall Tyre sing as an harlot. ver. 17.
- xxxii. 10. Many *days* and *years* shall ye be troubled.
- Jer. xxv. 11, 12. And these nations shall serve the king of Babylon *seventy years*. And it shall come to pass when *seventy years* are accomplished.
- xxviii. 3. 11. Within the space of *two full years*.
- xxix. 10. After *seventy years* be accomplished at Babylon I will visit you, and perform my good word towards you, in causing you to return to this place.
- Ezek. iv. 5—9. According to the number of the *days*, *three hundred and ninety days*—and thou shalt bear the iniquity of the house of Judah *forty days*, I have appointed thee each *day* for a *year*—*three hundred and ninety days*.
- xxix. 12. 13. Cities shall be desolate *forty years*.—At the end of *forty years* will I gather, &c.
- xlvi. 1. The gate shall be shut the *six working days*, but on the sabbath it shall be opened.
- Dan. iv. 16. 23. 25. 32. 34. Let *seven times* pass over him—and at the *end of the days*.
- vii. 25. And they shall be given into his hand until a *time*, and *times*, and the *dividing of time*.
- viii. 14. And he said unto me, unto *2300 days*.
- ix. 24—27. *Seventy weeks* are determined upon thy people.—From the going forth of the command-

ment to restore and build Jerusalem, unto Messiah the prince shall be *seven weeks*: and *threescore and two weeks*, the street shall be built again.—And after *threescore and two weeks* shall Messiah be cut off.

x. 2. I Daniel was mourning full *three weeks*. ver. 13. The prince of the kingdom of Persia withstood me *one and twenty days*.

xi. 20. But within a few *days* he shall be destroyed.

xii. 7. It shall be for a *time, times, and an half*. ver. 11. There shall be *1290 days*. Blessed is he that waiteth and cometh to the *1335 days*.

Jonah iii. 4. Yet *forty days* and Nineveh shall be overthrown.

Mat. xii. 40. For as Jonas was *three days and three nights* in the *whale's* belly, so shall the Son of man be *three days and three nights* in the heart of the earth.

xxvi. 61. I am able to destroy the temple of God and to build it in *three days*.

xxvii. 40. Thou that destroyest the temple and buildest it in *three days*, save thyself. ver. 63. After *three days* I will rise again.

John ii. 19. Destroy this temple and in *three days* I will raise it up.

Acts i. 5. Ye shall be baptized with the Holy Ghost not *many days* hence.

vii. 6. And entreat them evil *four hundred years*.

Rev. ii. 10. Ye shall have tribulation *ten days*.

ix. 5. That they should be tormented *five months*. ver. 10. And their power was to hurt men *five months*. ver. 15. They were prepared for an *hour, and a day, and a month, and a year* for to slay the third part of men.

xi. 2. 3. And the holy city they shall tread under foot *forty and two months*—my two witnesses shall prophecy a *thousand two hundred and threescore days*. ver. 9. 11. Shall see their

dead bodies *three days and an half*.

- xii. 6. They should feed her there a thousand two hundred and threescore *days*. ver. 14. Where she is nourished for a *time, times, and half a time*.

- xiii. 5. And power was given unto him to continue *forty-two months*.

This Table contains about sixty instances of prophetic times, and by the common consent of all commentators, more than three-fourths of them are to be understood literally. Why then should the remainder be interpreted mystically, when there is three to one against it?

OBJECTIONS TO THE DAY-YEAR THEORY.

I. BECAUSE the words day, and days, occur more than *twenty* times in prophecies, where the accomplishment has proved beyond a doubt that they were *literal days*: yet there are only *seven* passages where it is supposed that days mean years, and there is no satisfactory proof that one of them has been fulfilled. Those that suppose they have, differ so widely among themselves, that in the numbers I have cited, no two think alike. See Table III. There are also many other passages where the predictions are in *months* and *years*, which have also been fulfilled literally; but no satisfactory proof has yet been adduced, that any one of these periods has been fulfilled upon the plan of reckoning a day for a year.

2. Because there is no intimation by the sacred writers that days are put for years, as in other prophecies. Num. xiv. 34. Ezek. iv. 6.

3. Because all writers on chronological prophecy who reckon a day for a year, have had their calculations falsified by time, when ever the predicted year has arrived, although they have fixed upon very different dates for the commencement of the prophetic periods,

OBJECTIONS TO THE DAY-YEAR THEORY. 67

including a range of five or six hundred years. See Tables III. and IV.

4. Because all the circumstances or events to which the prophetic numbers have been applied, have continued longer than the allotted period, even though a day is reckoned for a year.

Take for example the important number 1260 and calculate to the year 1838.

	Began.	Ended.	Error.
Dan. vii. 25. and xii. 7. is generally applied to the papacy, or mystery of iniquity, which began to work A. D. 54. II. Thes. ii. 5—7. All must allow it was risen and active A. D.* 445	445	1705	133
Rev. xi. 2. If applied to the treading down of the city A. D.	70	1330	508
Rev. xi. 3. If applied to the two churches or the two Testaments, must commence when the sacred volume was completed.... A. D.	95	1355	483
Rev. xii. 6. 14. If applied to the persecuted church must have commenced 445 or at latest .. A. D.	533	1793	45
Rev. xiii. 5. If applied to the Roman Empire which commenced B. C.	47	1213	625

Jerusalem was taken by the Romans A. D. 70, and has been trodden down of the Gentiles from that time to the present, which is equal to 1768 years.

*The edicts of Theodosius II. and Valentinian A. D. 445 gave the saints more fully into the hands of the Pope, than any other edict. Faber's Sac. Cal. vol. I. p. 139.

If as many assert, the two witnesses are the Old and New Testaments they have both been prophesying since A. D. 95, and if as others assert they are the two churches, Jewish and the Christian, they began their prophesying much earlier.

Writers on chronological prophecy ransack the pages of history for some remarkable events from which to commence the prophetic eras, and they have generally passed over the commencement of great revolutions to fix on some subsequent event less important, though more convenient as a prophetic epoch. The termination of these important periods are generally fixed sufficiently distant to prevent the authors' mortification of seeing faithful time falsify their predictions. Later writers however, are not so prudent, for they venture on dates some of which have occurred in their own life time 1789, 1792, 1793, 1796, 1798, 1806, 1812, 1823, 1836, 1837, 1838, and others may occur 1843, 1844, 1847, &c.

5. I object to the day-year theory because it does not appear that any man ever interpreted days, as meaning years, during the first *fifteen* centuries of the christian era. All the early christian Fathers were Millennarians, and understood the prophecies relative to Christ and Antichrist, and the times of their respective reigns *literally*. They believed in a personal Antichrist, and

that he would come in the last four years of the world; that he would reign three years and an half, and then be destroyed in the land of Judea by the personal advent of Christ, who would then reign with his saints a thousand years.*

6. Because the most judicious writers on this subject differ greatly among themselves relative to the predicted events and dates, frequently five hundred years, and sometimes nearly a thousand, see Faber and Habershon, Table IV. Seal I.

7. Because these prophecies, said to be fulfilled, produce no general conviction. Fulfilled prophecies are demonstrations of the truth. We can point to the scattered Jews, to Babylon, Nineveh, Tyre, Jerusalem, and to Jesus, and say, *here* is the fulfilment of prophecy. But who has ever pointed the infidel to the fulfilment of the Seals, Trumpets or Vials as a demonstration of the truth of the Apocalypse? Some persons inquire 'Have all the mighty battles and revolutions which have occurred since the close of the sacred canon, been unnoticed by the prophets, except the destruction of Jerusalem?' I think so: there is no series of them foretold: the theme of the prophets is *crisis* rather than continuous events. All the destructive wars and mighty conquests have been but

*Pareus, p. 525.

the quarrels, fightings, and usurpations of wicked men, to gratify their lusts for revenge or dominion; and there is no revolution worthy of prophetic notice, but that which will either subvert the antichristian powers, or establish the reign of Christ. The New Testament prophets were commissioned to notice only the wars which related to the church, such as the destruction of Jerusalem, the battle of that great day of God Almighty, &c. See Rev. xvi. 14. xix. 11—21. xx. 8—10.

From the close of the sacred canon to the present time, there has not been one event concerning which commentators have agreed to say, 'This is that which was spoken by the apostle John.' One is ready to ask with astonishment, why are the *fulfilled prophecies* of the Old Testament generally so indisputable, and nearly all those of the New Testament so doubtful? When the hail and fire mingled with blood, are cast upon the earth, and the third part of trees burnt up, and all green grass burnt up, Rev. viii. 7. there will be no dispute whether this was the first Trumpet. When there falls a noisome and grievous sore, worse than the sixth plague of Egypt, and it affects none but those men which have the mark of the beast and worship his image, xvi. 2. there will be no doubt entertained whether it was the first Vial. Who, after the lapse of 1800 years, can put his finger on

the pages of history, and say *this* is certainly the fulfilment of the eleventh chapter of the Revelation, and *this* of the twelfth?

8. Because what is called the 'grand period of 2520 years,' is a mere creature of the fancy, made to arise out of the phrase, "seven times," which simply denotes the seven years during which Nebuchadnezzar should have his dwelling with the beasts of the field, Dan iv. 16. 24. 25. 32. Some also adduce in proof, the threatening denounced against Israel, "I will punish you *seven* times for your sins," Lev. xxvi. 18—28. and also the number "*seven* times" which the priests were ordered to compass Jericho. Josh. v. 4—16. These *seven times* they reckon seven prophetic years, $360 \times 7 = 2520$, the half of which is 1260. But the scriptures give no countenance to this fanciful mode of reckoning; but inform us that Nebuchadnezzar lived until the appointed "times" of punishment had passed over him. Hear his own testimony, "And at the end of the days, I Nebuchadnezzar lifted up mine eyes to heaven, and mine understanding returned unto me, and I blessed the most High." Dan. iv. 34. Dean Prideaux says, 'his senses were taken from him B. C. 569 and at the end of seven years, B. C. 563, his understanding returning to him, he was restored again to his kingdom.'

9. Because if days are years, all the important events foretold in scripture, and amongst them, the second Advent might be known some hundreds of years before the time, which is contrary to the plain declarations of revealed truth. It is evident that "God hath determined the times before appointed," and "that in the dispensation of the fulness of times he will gather together in one, all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. i. 10. And that he will restore the kingdom to Israel: but when the disciples asked their Lord about the *time*, He said, "It is not for you to know the *times* or the seasons, which the Father hath put in his power." Acts i. 7.

10. Because if the precise time could be ascertained, it would falsify our Lord's assertion, "Ye know not when the time is:" and would render the commandment founded upon it, utterly useless. "Watch, for ye know not when the time is." The precise time of the second Advent is fixed. The Rev. Joseph Wolf says it will be in the year 1847. But where is the propriety of watching for an event definitely fixed for a certain year, before the commencement of that year? The day is indeed appointed, but "It is the glory of God to conceal a thing;" and the time of the second Advent is one

principal thing which the scriptures inform us the Father hath concealed, and kept in his own power. "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father only." Mat. xxiv. 36. Mark xiii. 32. Many of the important events which shall take place in this world are clearly revealed; but the *times* of their occurrence the Father hath reserved to himself as his own secret. The times and seasons are the secret things which belong to the Lord our God, but the events, 'are the revealed things, which belong to us, and to our children for ever. Deut. xxix. 29.

- Mede, Bishop Newton, Cunninghame, Faber, Frere, and others have called days years, as if it were self evident that in prophecy days invariably signified years, I acknowledge the above are reckoned great authorities, but Daniel and John are far greater, and they teach no such doctrine. I suppose the advocates of this system will reply, "If they do not, Moses and Ezekiel do." This is begging the question. Let it first be satisfactorily proved, then it may be boldly asserted. Moses first delivered his prophecy in *years*, saying, "Your children shall wander in the wilderness 40 years." The spies had just returned from searching the land 40 *days*, and as their evil report was the cause of the 40 years punishment, it was natural for Moses

to notice it, which he did by adding, "After the number of the days in which ye searched the land, even 40 days, each day for a year, shall ye bear your iniquities, even 40 years." Num. xiv. 34. But let it never be forgotten that the prophecy was *first given in years*. Therefore there is no analogy to those prophecies which are only given in *days* and never given in *years*.

Now let us examine the other passage adduced in support of the day-year interpretation. Ezek. iv. 6. Here it is evident that the whole of this prophecy is given in *type*, and the various parts of the type are given *in miniature*. The city is portrayed on a tile, the "siege," the "fort," the "mount," the "camp," "the battering rams, and the iron pan for a wall," were all in miniature: and when the whole of the arrangements were completed, the city was declared to be "besieged." The import of this symbolic representation is explicitly stated, "This shall be a *sign* to the house of Israel." Then to make the whole type homogeneous, the time must be in *miniature* as well as the city and the siege; therefore days are put to represent years. And to prevent the possibility of a mistake, the Lord says "I have appointed thee *each day for a year*." But that these two passages should be adduced as standing rules for interpreting other prophecies which are so

perfectly dissimilar, appears to me an outrage upon sober interpretation: for neither Moses nor Ezekiel give the least intimation, that when they or any other prophets foretold events that should continue for a certain number of *days*, that they should be reckoned *years*. Not only so, but in both cases the signs were given in *common days*, and the things signified in *common years*, and we are directed so to understand them in these two places and no other. Daniel and John mention various prophetic numbers, and among them we find 1260 days, 1290 days, 1335 days, and 2300 days, without the slightest intimation that a day is put for a year. Besides, this fanciful interpretation deprives the language of prophecy of one of the most important divisions of time, and makes weeks and months uncertain. Many prophecies have been given *in days*, and in days they have been fulfilled, and why should not others? "Destroy this Temple, and in three days I will raise it up again." John ii. 19—21. Here the word *Temple* is used in a figurative sense, and therefore is explained by the Evangelist, "He spake of the temple of his body." But the *three days* though prophetic, are used in their proper and literal sense: therefore they are left unexplained. See other similar passages in Table II.

Here, however, I think proper to confess

that I followed the day-year multitude for nearly half a century, without questioning the propriety of it: though I never had any confidence in their calculations, yet I have in a few lines in my "Inquiry after Prophetic Truth" aided the delusion, which I now sincerely regret, and earnestly call upon every student of prophecy to examine the matter for himself.

The Rev. Dr. Keith has published an excellent work entitled "Evidence of the truth of the Christian religion, derived from the *literal* fulfilment of Prophecy." In which he has proved to demonstration the *literal* accomplishment of the predictions relative to Jesus Christ—his birth—miracles—sufferings—death and resurrection: and also the *literal* fulfilment of the prophecies relative to various cities and countries, such as Babylon, Nineveh, Tyre, Jerusalem, &c. and also concerning Judea, Ammon, Moab, Idumea, Philistia and Egypt: and he has boldly challenged the Infidel to disprove his statements; yea he has proved from the testimony of Infidels themselves, that the prophecies have been *literally* fulfilled; and therefore, that those who foretold these things must have been inspired. But neither he nor any other man has adduced the fulfilment of the Apocalypse as a proof of its inspiration, although many writers say that it is nearly all fulfilled.

If they had, the Infidel would with propriety reply, "Your witnesses of these things are not agreed among themselves, we cannot admit such contradictory evidence," for it is a notorious fact, that no two of the greatest writers on the Apocalypse are agreed among themselves. This is an irrefragable proof that not *more than one* can be right, and a strong presumptive proof that they are *all* wrong, and that the predictions are as yet unfulfilled.

TABLE III.

The different dates fixed upon by different authors for the commencement, and termination of the 1260 days, the 42 months, and time, times, and half a time.

	Begin.	End.
S. Johnson	28	70
Fox the Martyrologist	32	326
Junius	34	1294
Grotius and Dr. Hammond	50	54
Walter Brute	130	1390
Dr. H. More	257	1517
Brightman	304	1546
Alstedius	362	1622
Mede	376	1636
Macknight	379	1639
Parker.....	389	1649
Ephraim Heut	390	1650
Hartlib and John Cotton of America	395	1655
Dr. Thomas Goodwin.....	406	1666
E. R. Leorinus	410	1670
William Alleine	426	1686
Joseph Hussey	427	1687
Beverley.....	437	1697
P. Jurieu	450	1710
Mitchell	455	1697
Whiston and Daubuz.....	476	1736
Bicheno	529	1789
B. D. Bogie	530	1790
E. Cooper	533	1792
Cunninghame, Frere, &c.....	533	1793
Mann	534	1794
Sharpe.....	540	1800

TABLE III.

	Begin.	End.
Ettrick	548	1808
Anonymous and Habershon	583	1843
A. Q. Brown, J. Fry, &c.	584	1844
Joseph Wolf.....	587	1847
Faber.....	604	1864
Joseph Galloway	606	1849
Robert Fleming	606	1884
Pareus, Mayer, Dr. Gill, &c.	606	1866
Dr. Hales	620	1880
Dr. Edward Wells	630	1890
Bishop Newton	727	1987
Kershaw	730	1990
Dr. John Smith.....	755	2015
Lowman	756	2016
Pirie	757	2017
Bengelius	864	1521
John Wesley	1058	1836
J. J. Brachmair	1150	1500
Keith.....	1198	2450
Edward Irving.....	1832	1835

REMARKS ON TABLE III.

Fox the martyrologist reckons one month, seven years, so that 42 months are 294 years: this accounts for the apparent error in the termination.

Dr. Hammond and Grotius reckon literal days.

Brightman reckoning by lunar years, says the 1260 years are equal to 1242 Julian years.

Joseph Galloway also reckoned by lunar time.

Mitchell and some others reckon solar years of $365\frac{1}{4}$ days, which reduces the period about 18 years.

Mr. Pirie reckons the prophetic years shorter than common years by 5 days and a quarter, so that the close of 1260 days, will terminate A. D 2000 or A. M. 6000.

Keith considers the Waldenses and Albigenses to be the two witnesses, and that they began to prophecy about 1198 or 1208.

Robert Fleming reckons 1260 days = 1278 years.

Bengelius says 42 prophetic months are precisely $666\frac{2}{3}$ *common* years, but on Rev. xi. 2. 3. 'these 42 months and these 1260 days are to be understood in the usual acceptance, and mean *common* months and days.' p. [7.]

But on Rev. xii. 6. he says, "*these* 1260 prophetic days, are 657 years full, and began 864, and end 1521." He says the 42 months began Sep. 25th, 1143, and end June 1st, N. S. 1810. The beast rises out of the Abyss Oct. 14th, 1832. The ten kings give their power to the beast Oct. 22nd, 1832, and the beast is utterly destroyed, and the Millennium commences June 28th, 1836!! page 205. 250. 239.

John Wesley adopted Bengelius's method of reckoning, and says on Rev. xii. "The time, times, and an half are from 1058 to 1836."

Edward Irving and the prophets in his church, reckoned the 1260 days, common days, which commenced Jan. 14th, 1832, and were to end July 14th, 1835. See Morn. Watch, No. xvi. p. 308. 309. and Baxter's Irvingism, p. 22. 23.

Many writers on the prophecies, finding they could not reckon from the commencement of the powers to which they suppose the prophets referred, searched for some remarkable event in their history, as the epoch from which to commence the prophetic period, so as to adapt it to their scheme. Example. The little horn mentioned, Dan. vii. 25. thought to represent the Papacy, has existed several centuries too long, to reckon the 1260 years from its

commencement. Cunninghame, Bicheno, Frere, Croly, Keith, &c. in order to make the events, and mystic times to correspond, have adopted the year 533, as the commencement of the 1260 years; the time when the saints were given into the hands of the little horn, by a decree of the Emperor Justinian. This important period ended 1793, the time of the French Revolution, as they would have it, though it gives an error of four years, for it is a well known fact that it commenced 1789, but many writers refuse to acknowledge this, because of the visible error it would produce in their calculations. They need not however, be so tenacious of the edict of Justinian, for that part of it which relates to the giving the saints into the hands of the Pope, is now acknowledged to be *a forgery*.* What a foundation for a prophetic era! Habershon and others adopt the year 583, when the Pope was declared infallible; from which date the 1260 years, will end 1843. Faber dates the commencement of the 1260 days in 604, and the end, 1864. Many others adopt the decree of Phocas, who declared the Pope universal Bishop 606, which will make the the important period end 1866, others adopt 755, when the Pope became a temporal prince, which will carry

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See Investigator, Vol. III. p. 263, and Bickersteth's Practical Guide to the Prophecies, p. 82.

us on to 2015. The different methods of reckoning prophetic times are very dissimilar, and would be amusing, were it not that men were led astray by them. The most ancient writers of the christian era, very justly reckon days, weeks, months, and years, in prophecy, just the same as we reckon them in history, that is, common days, weeks, &c. but others of modern times have reckoned prophetic days to be 7 days, 12 days, 30 days, $33\frac{1}{2}$ days, 50 days, 84 days, 100 days, 120 days, $190\frac{10}{21}$ days, and 235 days!!* Some reckon years *lunar*, and other *solar*; some say a year contains 360 days, and others $365\frac{1}{4}$ days. Brachmair reckons centuries of days that is 350 years. p. 182. 'When Doctors disagree, who is to decide?' We have often heard of the glorious uncertainty of the *law*, but who has ever heard of the glorious uncertainty of the prophets.

Mede does not fix upon any particular year, for the commencement of the 1260 days, but supposes they began between 365 and 455, he seems however most inclined to the second epoch of Alstedius 376. Samuel Johnson, M. A. says, Time is 100 years, times 200, and half a time, 50. Vol II. p. 18. but he reckons months as years, p. 125 and 156. Cunninghame in his "Year Eighteen Hundred and Thirty-six a Great Era," says,

*See Bengelius, p. 219.

"I pass by as unworthy of notice the opinions of those writers, who tell us the 1260 days are *literal*." p. 16. To which I reply, I pass by as unworthy of *credit*, those writers who tell us that 1260 days are years, because time has proved the greater part of them mistaken. "The vision is yet for an appointed time: but in the end it will speak and *not lie*." The discrepance among the above writers is so great, that we are constrained to ask, who can believe any one of them? Their united testimony cannot produce conviction, because their depositions agree not together. If the 1260 days, be put for years, and their commencement be known, as most commentators suppose, then the time of their termination may be as certainly known. What would be the effects of this foreknowledge? To contradict the scriptures, and render inapplicable the exhortation of our divine Lord, "*Take ye heed, watch, and pray, for YE KNOW NOT WHEN THE TIME IS.*" Mark xiii. 33.

Various writers of eminence have asserted that the saints were given into the hands of the little horn at a particular period. Some say in the first century, some in the second, others in the third, and many in the fourth, and some in the fifth, and others as confidently assert that it did not take place until the sixth, and others give the date at various

times, from the seventh to the twelfth century. See Table III. Yet the saints themselves have never been able to tell: and even to this day, they do not know whether they are in the hand of this persecuting power, or have been delivered from it! or whether the whole period is yet to come! Did not John Bunyan know the day he was put in Bedford jail? and the day when he came out? And are the whole body of the saints so ignorant, or the hand of the little horn so light, that they cannot tell whether they are under his power or not? Whiston, Daubuz, Bicheno, Keith, Cunninghame, Frere, Brooks, and many others tell us that the tyranny of the little horn is expired, and the saints are liberated from his hand; while Faber, A. Q. Brown, Dr. Gill, Bishop Newton, Lowman, Habershon and many others, say the time is not expired, yet the latter are not agreed as to that period within 170 years!!!

TABLE IV.

Lyra. Published		Ven. Bede. A. D. 735	Bullenger. 1561
Seals.	Began A. D.	Began A. D.	Began A. D.
I.	Christianity 33	Christianity 33	Christianity 33
II.	Nero	Opposition to it	Opposition to it
III.	Titus	False Christianity	Famine
IV.	Domitian	Persecutions	Pestilence
V.	Dioclesian	Martyrs	Martyrdom
VI.	Dioclesian	The Judgment	Judgments 314
VII.	Libertius		
Trumpets.	Began A. D.		Began A. D.
I.	Arius		Arianism
II.	Macedonius		Great Heresies
III.	Pelagius		Manichean Heresy
IV.	Eutiches		Pelagian Heresy
V.	Valens	1 Wo	506
VI.	Heretios	2 Wo	620
VII.	Abettors of Heretics	3 Wo the Judgment	The Judgment
Vials.	Began A. D.		Began A. D.
I.	Pope Adrian		French Pox 1494
II.	Charles the Great		Pestilence
III.	Charles the Great		Popish Doctors
IV.	Pope Leo III.		Drought
V.	Emperor Otto		Obscuring Popery
VI.			Taking Popes' Revenues
VII.		Judgments	The Judgment

TABLE IV.

Napier. Published A.D. 1593.		Viegas. 1601.	Brightman. 1609.	Forbes. 1613.
Seals.		Began A. D.	Began A.D.	Began A. D.
I.		Caius Caligula 37	161	Gospel 33
II.		Nero	180	Wars
III.		Titus	211	Famine
IV.		Domitian	251	Pestilence
V.		Martyrdom	267	Persecution
VI.		Dioclesian	285	The Goths
VII.				
Trumpets.	Began A.D.	Began A. D.	Began A.D.	Began A. D.
I.	71	Seven	350	Hot contention
II.	316	heretical	383	Great ambition
III.	561	persecutions	394	Corrupting of S. S.
IV.	806	against	438	Gross ignorance
V.	1051	the	506	<i>Uncertain</i>
VI.	1296	Roman	1300	409
VII.	1541 to 1791	Catholics.	1558	
Vials.	Began A.D.	Began A. D.	Began A.D.	Began A. D.
I.	71	Literal Sore	1560	Arius
II.	316	Literal Bloody Sea	1564	Opposition
III.	806	Bloody Rivers	1581	Corruption of doctrine
IV.	1051	Literal scorching heat		Persecution
V.	1296	Literal Darkness		General defection
VI.	1541 to 1791	Literal Euphrates dried		Decay of revenues
VII.		Great Earthquake		

TABLE IV.

Pareus. Published 1818		Mede. 1627.	Mayer. 1627.	Forbes. 1638.
Seals.	Began A.D.	Began A.D.	Began A.D.	Began A. D.
I.	34	70	34	Christianity 34
II.	565	117	68	Punishment 211
III.	610	211	320	Famine
IV.	800	237	622	Plague 253
V.	973	270	Persecutions	Martyrs
VI.	1409	364	Judgment	Judgments 476
VII.				
Trumpets.	Began A.D.	Began A.D.	Began A.D.	Began A. D.
I.	34	365	70	Contentions
II.	96	410	161	Ambition
III.	314	475	267	Corruptions S. S.
IV.	330	542	285	Ignorance
V.	606	591	366	Uncertain
VI.	1300	846	631	Traducers
VII.	1866		Judgment	The Reformation
Vials.	Began A.D.	Began A.D.	Began A.D.	
I.	1517	1160	1160	Seven
II.	1530		1444	degrees
III.	1545			of
IV.	Scriptures		1531	
V.	Darkness		The drying up of the Popes' revenues	Wickedness
VI.	Drying up the Popes' Revenues		Decay of his Su- premacy	
VII.	Judgments		The Judgment	

TABLE IV.

M. Poole. Published A.D. 1666.		Dr. Godwin. 1683.	Beverley. 1687.	P. Jurieu. 1687.
Seals.	Began A.D.	Began A.D.	Began A.D.	Began A.D.
I.	34	34	34	34
II.	98	140	70	117
III.	180	190	235	211
IV.	237	240	237	237
V.	285	300	285	285
VI.	311	323	337	330
VII.	395			
Trumpets.	Began A.D.	Began A.D.	Began A.D.	Began A.D.
I.	395	400	437	408
II.	410	413	455	409
III.	480	476	475	423
IV.	546	542	500	455
V.	606	630	602	622
VI.	1300	1300	622	1300
VII.	1866		1697	1710
Vials.		Began A.D.	Began A.D.	Began A.D.
I.	<i>Uncertain</i>	1517	1727	900
II.				1090
III.		1581	and	1090
IV.			end	1270
V.				1350
VI.			about	1370
VII.			1772	1520

TABLE IV.

R. Fleming. Published A.D. 1701.		Whiston. 1706.	Daubuz. 1712.	Lowman. 1737.
Seals.	Began A.D.	Began A.D.	Began A.D.	Began A.D.
I.	33	69	34	95
II.	66	98	66	100
III.	138	193	202	139
IV.	190	235	235	193
V.	250	303	303	270
VI.	306	313	312	304
VII.			325	
Trumpets.	Began A.D.	Began A.D.	Began A.D.	Began A.D.
I.	339	376	395	337
II.	405	407	410	379
III.	475	452	442	412
IV.	568	476	454	493
V.	622	608	612	568
VI.	1067	1301	1356	675
VII.	1516	1736	1517	
Vials.	Began A.D.	Began A.D.	Began A.D.	Began A.D.
I.	1517	1736	1000	830
II.	1566	1768	1096	1040
III.	1617	1803	1226	1200
IV.	1648	1866	1227	1378
V.	1794	1880	1251	1560
VI.	1848	1940	1315	1670
VII.	1900	1980	1517	1850

TABLE IV.

Bengelius. Published A.D. 1740.		Brachmair. 1778.	Reader. 1778.	Kershaw. 1780.
Seals.	Began A.D.	Began A.D.	Began A.D.	Began A.D.
I.	97	30	96	34
II.	and	35	98	98
III.	to	Prosperity	138	193
IV.	continue	65	235	235
V.	to	Persecution	64	303
VI.	about	Abolition of Idolatry	306	311
VII.	98	310	364	
Trumpets.	Began A.D.	Began A.D.	Began A.D.	Began A.D.
I.	1st. century	320	395	395
II.	2d. Do.	361	440	409
III.	3d. Do.	430	317	455
IV.	4th. Do.	448	456	568
V.	510	606	606	629
VI.	634	607	606	1301
VII.	947 and ends 1836	End of the world	1866	1927
Vials.		Began A.D.	Began A.D.	Began A.D.
I.	Destruction	1198	1936	1948
II.	of the	Slaughter of the saints	1937	1955
III.	beast	Heresies	1938	1962
IV.	which	Revivals	1939	1969
V.	ends	1517	1940	1976
VI.	June 18th	1777	1941	1983
VII.	1836		1942	1990

TABLE IV.

Mitchell. Published A.D. 1800.		Faber. 1809.	Frere. 1815.	J. Fry. 1822.
Seals.	Began A.D.		Began A.D.	Began A.D.
I.	70		312	96
II.	98		383	180
III.	193		400	193
IV.	235		533	236
V.	267		628	303
VI.	306		1789	324
VII.				
Trumpets.	Began A.D.	Began A.D.	Began A.D.	Began A.D.
I.	395	395	376	379
II.	406	455	395	429
III.	455	476	439	433
IV.	476	476	628	476
V.	622	612	632	609
VI.	1300	1281	1062	1281
VII.	1792	1792	1792	1789
Vials.	Began A.D.	Began A.D.	Began A.D.	Began A.D.
I.	1530	Aug. 1792	1792	1789
II.	1667	Sep. 1792	1793	
III.	1609	Nov. 1792	1796	
IV.	1660	Aug. 1802	1800	
V.	1711	1814	1815	
VI.	1748		1820	
VII.	1792 ends 1836		1830	

TABLE IV.

Rev. T. Scott. Published A.D. 1823.		E. Cooper. 1826.	Faber. 1828.	W. Jones. 1829.
Seals.	Began A.D.	Began A.D.	Began B.C.	Began A.D.
I.	34	33	657	33
II.	100	300	538	68
III.	138	600	331	138
IV.	193	1200	A.D. 30	325
V.	270	1555	311	64
VI.	324	Judgment	313	323
VII.	388			
Trumpets.	Began A.D.	Began A.D.	Began A.D.	Began A.D.
I.	388	376	395	395
II.	412	395	439	430
III.	450	441	462	455
IV.	476	455	603	476
V.	606	533	604	532
VI.	1281	1327	1301	612
VII.			1789	
Vials.		Began A.D.	Began A.D.	Began A.D.
I.	Not	Aug. 1792	1792	1517
II.		Sep. 1792	1792	
III.	yet	Nov. 1792	1792	
IV.	poured	1802	1804	1640
V.		1806	1808	1792
VI.	out.	1822	1821	1827
VII.				

TABLE IV.

Anonymous. Published A.D. 1829.		Cunninghame. 1832.	Keith. 1833.	Book of the Unveiling. 1833.
Seals.	Began A.D.	Began A.D.	Began A.D.	Began A.D.
I.	303	33	96	1
II.	361	319	622	68
III.	410	500	606	312
IV.	536	1200	1789	606
V.	533	1552	Persecution	1517
VI.	1789	1792	The last	Now living under the 6th Seal
VII.			catastrophe	
Trumpets.	Began A.D.	Began A.D.	Began A.D.	Trumpets unfulfilled
I.	376	376	395	
II.	396	393	413	
III.	429	441	441	
IV.	630	476	476	
V.	632	533	622	
VI.	1062	1302	1057	
VII.	1792	1792		
Vials.	Began A.D.	Began A.D.	Began A.D.	Vials unfulfilled
I.	1792	1792	1789	
II.	1794	The others	1793	
III.	1797	are	1796	
IV.	1802	synchronical	1800	
V.	1810	and will	1814	
VI.	1820	end about	1820	
VII.		1840		

TABLE IV.

Habershon. Published A.D. 1834.		Bogie. 1836.	Sanderson. 1837.
Seals.	Began A.D.	Began A.D.	
I.	325	97	
II.	379	100	
III.	445	138	
IV.	533	193	
V.	1552	304	
VI.	1806	313	
VII.			
Trumpets.	Began A.D.	Began A.D.	
I.	396	395	
II.	433	413	
III.	439	441	
IV.	476	476	
V.	612	622	
VI.	1327	1300	
VII.	1848	1789	
Vials.	Began A.D.	Began A.D.	Began A.D.
I.	1789	1789	1662
II.	1798	1793	1662
III.	1796	1796	1663
IV.	1806	1805	1682
V.	1812	1809	1685
VI.	1815	1814	1688
VII.	1843	1830	1830

REMARKS ON TABLE IV.

MANY of the authors mentioned in the above Table state the precise year, and some the month, and *day* of the month, when the events occurred. Others say *about* such a year. Some mention the reigning Emperor or King, and others date from general councils; some date from the Reformation, French Revolution, and other remarkable events; some only state the century in which the events took place.

Brightman gives the date of the first seal, A. D. 97, for others he mentions the reigns of various Roman Emperors; he does the same with reference to the trumpets; yet sometimes gives us dates. The fifth trumpet he says is from 506 to 1350 or thereabouts; the sixth trumpet is from 1300 to 1696, that is 369 years. He says also that the Angels that poured out the vials were as follows, 1st. Queen Elizabeth, 2nd. Martin Chemnicus, 3rd. William Cecill, Lord High Treasurer of England, 4th. is the Holy Scriptures'!! p. 680. The other three being unfulfilled in his time he did not pretend to determine.

All the writers on prophecy for more than 1500 years, interpreted days, weeks, months, and years, *literally*, so that the year-day

theory is comparatively modern. It has not been adopted more than 300 years, during which period, time has falsified many hundreds of calculations; yet people only smile and say the authors were *mistaken*:—other men rise up and fix upon later dates, and draw largely upon the faith of the credulous, until revolving years prove also the fallacy of their schemes. But few persons suspect the *system* to be erroneous; but considering the errors to arise from the manner of calculation, they adopt some new expedient, and commence their calculations with increased certainty of being correct. Without mentioning the names of any living authors, I refer to Bengelius and Dr. Henry More as striking proofs of the fact. The former says, ‘a prophetic day, is half a year and nearly 8 days, or $190\frac{10}{21}$ days.’ This he calls ‘a middle way of reckoning, and it carries on all the prophetic periods in one *connected demonstration*,’ by which method he proves the Millennium will commence June 18th, 1836!* The latter saith, ‘The period of 1260 days is contracted into three days and an half,—as day and time sometimes signify the same thing. This parabolical prophecy of the two witnesses thus understood, has a *most enravishing festivity and elegance in it*, and is one of the choicest examples of that *Divine*

*Bengelius, pages 220, 251.

wit and artifice, of concealment as well as revelation, that occur in the whole Apocalypse. 'Wherefore it is even *mathematically* evident that the vision of the rising of the witnesses is a prophecy of the late *Reformation*, and that it is fulfilled therein.'* The III and IV. Tables contain more than 300 dates, and I suppose they are not half that might be collected: yet I think they are sufficient to prove the *uncertainty*, if not the folly of such prophetic calculations. He that hath eyes to see, let him see: and he will perceive by the Tables, that the respective eras, for the commencement of the Seals, Trumpets and Vials, and also for the 1260 days, are scattered over the space of more than 900 years. Time has falsified the interpretation of many, and I suspect the others will share the same fate. One thing however, is certain that *nineteen out of twenty must be wrong.*

Brachmair does not mention the dates of some of the seals and vials, but certain events the *precise* time of which cannot be ascertained.

I have recorded only the commencement of the Seals, Trumpets, and Vials; but if I had given the termination also, the discrepancy would have been still more manifest. Faber, and Cunninghame, have both in some instances, given different dates in their

*Dr. Henry More on Daniel, pages 287, 292.

latter publications, to those which they gave in their former.

Dr. Keith considers the first seal to represent *Christianity*. The second *Mahometanism*. The third *Popery*. The fourth *Infidelity*. The fifth *Persecution*. The sixth 'The last great catastrophe, which shall decide the fate of the world, and the triumph of the church.' But he has given no dates for the 5th and 6th Seals, though he has assigned the period for each of the *seven* Thunders, which he says commenced 1569, and ended 1782. That Interpreter must be wise above what is *written*, who has the knowledge of the import of the seven Thunders, because a voice from heaven has said, "*Seal up those things which the seven thunders uttered, and write them not.*" Rev. x. 4.

Mr. E. Cooper does not give the date of the first seal, but seems to think it is the first triumphs of the Gospel. He does not directly state the time of the sixth Seal, but says it "synchronises with the seventh Trumpet," to which he has given the date 1792. Nor does he precisely fix the period of the sixth vial, but intimates that it commenced about 1822 or 1823.

R. B. Sanderson, the Author of 'The Church of England Identified with the second Beast in the Revelation,' differs from all who have preceded him, he says the 1st.

Vial was the profligacy of The court of Charles II. The 2nd. The act of uniformity. The 3rd. The depressed state of the remaining assemblies of the saints in the land. The 4th. The tyranny of James II. The 5th. The abdication of James II. The 6th. The Revolution, and Toleration Act. The 7th. Mental Revolution, and the tone of public opinion now pouring out, and the hail stones, each about the weight of a talent, are the recent Acts of parliament, viz. The Catholic Emancipation Bill, Reform Bill, Repeal of the Test and Corporation Acts, Irish Church Temporalities Bill, Registration Bill, and the Ecclesiastical Commission!!*

In the above Table I have given the schemes of nearly *forty* different Authors, which I presume may be considered a fair specimen of the views of those who generally interpret the prophecies figuratively, and particularly of those who reckon a day for a year.

*See his Treatise on the Seven Vials.

TABLE V.

THE different persons, or kingdoms supposed to be represented by the *Ten Horns* of the beast, mentioned Dan. vii. 7. and Rev. xiii. 1. xvii. 3. 12. collected from nearly thirty different authors.

TABLE V.

The Ten Horns	MACHIAVEL.	PROCOPIUS.	NAPIER.
1.	The Ostrogoths in Mesia	Ostrogothi	France
2.	The Visigoths in Pannonia	Wisigothi	England
3.	The Sueves and Alans in Gascoyne and Spain	Vandali	Spain
4.	The Vandals in Africa	Gepidæ	Lombardy
5.	The Franks in France	Longobardi	Denmark
6.	The Burgundians in Burgundy	Heruli	Hungary
7.	The Heruli and Thuringi in Italy	Burgundians	Sweden
8.	The Saxons and Angles in Britain	Huns	Scotland
9.	The Huns in Hungary	Franks	Ravenna
10.	The Lombards first on the Danube and afterwards in Italy	Saxons	Goths in Italy

The Ten Horns	EBERARD, Bishop of Saltzburg.	BRIGHTMAN.	P. DU MOULIN.
1.	The Turks	Constantinus Magnus	France
2.	The Greeks	Constantinus Filius	England
3.	The Egyptians	Julianus	Spain
4.	The Africans	Jovianus	Lombardy
5.	The Spaniards	Valentinianus I.	Sclavonia
6.	The French	Gratianus	Hungary
7.	The English	Valentinianus II.	Bulgaria
8.	The Germans	Arcadius	Denmark
9.	The Sicilians	Honorius	Poland
10.	The Italians	Theodosius	Naples and Sicily

The Ten Horns	PAREUS.	MEDE.	MAYER.
1.	All the kingdoms	The Britons	England
2.	in Christendom	The Saxons in Britain	France
3.	which have been	The Franks	Spain
4.	subject to the	The Burgundians in France	Poland
5.	Romish Popes,	The Visigoths in the South of France and Spain	Denmark
6.	as Hungary,	The Sueves and Alans in Galicia and Portugal	Suevia
7.	Spain,	The Vandals in Africa	Hungary
8.	France,	The Allemanni in Germany	Germany
9.	England,	The Ostrogoths in Pannonia and afterwards in Italy	Bohemia
10.	Italy, &c.	The Greeks in the residue of the Empire	Italy

The Ten Horns	DAUBUZ.	SIR I. NEWTON.	WHISTON.
1.	The Almans	The Vandals and Alans in Spain and Africa	The Greeks in Constantinople
2.	The Franks	The Suevians in Spain	The Suevi in Lu- sitania
3.	The Saxons in Britain	The Visigoths	The Burgundians in Gaul and Spain
4.	The Visigoths	The Alans in Gal- lia	The Visigoths in Gaul and Spain
5.	The Vandals	The Burgundians	The Franks in Gaul
6.	The Burgundians	The Franks	The Vandals in Africa
7.	The Ostrogoths	The Britons	The Britons in Britain
8.	The Huns	The Huns	The Ostrogoths in Pannonia
9.	The Heruli	The Lombards	The Saxons in Britain
10.	The Greeks	The kingdom of Ravenna	The Heruli in Italy

TABLE V.

The Ten Horns	BISHOP NEWTON.	BISHOP LLOYD.	FRERE.
1.	The Senate of Rome	Huns A. D. 365	Ravenna
2.	The Greeks in Ravenna	Ostrogoths 377	Lombardy
3.	The Lombards in Lombardy	Visigoths 407	Rome
4.	The Huns in Hungary	Franks 407	Naples
5.	The Alemanni in Germany	Vandals 407	Tuscany
6.	The Franks in France	Sueves and Alans 407	France
7.	The Burgundians in Burgundy	Burgundians 407	Austria
8.	The Goths in Spain	Herules, Rugians, and Thuringians 476	Spain
9.	The Britons	Saxons 476	Portugal
10.	The Saxons in Britain	Longobardi in Hungary 526	Britain

The Ten Horns	FABER.	THORPE.	DR. HALE.
1.	The Vandals A. D. 406	Rome	The Huns
2.	The Suevi 407	Ravenna	The Ostrogoths
3.	The Alans 407	Lombardy	The Visigoths
4.	The Burgundians 407	Naples	The Franks
5.	The Franks 407	Tuscany	The Vandals
6.	The Visigoths 408	France	The Sueves
7.	The Anglo-Saxons 449	Austria	The Burgundians
8.	The Herulo-Tur- ingi 476	Spain	The Herules
9.	The Ostrogoths 489	Portugal	The Saxons
10.	The Lombards	Great Britain	The Longobards

The Ten Horns	CUNNINGHAME.	*DR. A. CLARKE.	P. JURIEU.
1.	The Visigoths in Gaul and Spain	France	Britons
2.	The Suevi in Spain	Spain	Saxons
3.	The Heruli in Italy	England	Franks
4.	The Franks in Bel- gium	Scotland	Burgundians
5.	The Burgundians in Burgundy	The Empire	Visigoths
6.	The Saxons in Britain	Sweden	Sueves
7.	The Alans in Gaul and Spain	Denmark	Vandals
8.	The Ostrogoths in Pannonia	Poland	Alemans
9.	The Lombards in Pannonia	Hungary	Ostrogoths
10.	The Vandals in Africa	Portugal	Greeks in the East

*Adopted from J. E. Clarke.

The Ten Horns	J. J. BRACHMAIR.	ANONYMOUS.	DR. ALLIX.
1.	Italy	R. Alemanorum A. D. 356	The Alemans
2.	Spain	R. Ostrogothorum 377	The Franks
3.	Gaul or France	R. Visigothorum 378	The Anglo-Saxons in Britain
4.	England	R. Hunnorum 378	The Burgundians
5.	Germany	R. Britanno-Ro- manorum 406	The Wisigoths
6.	Dalmatia	R. Suevorum 407	The Suevi
7.	Pannonia	R. Alaporum 407	The Vandals
8.	Greece	R. Vandalorum 407	The Ostrogoths
9.	Natolia	R. Burgundiorum 407	The Lombards
10.	Syria	R. Francorum 410	The Heruli and Turcilingi

TABLE V.

The Ten Horns	WHISTON.	JONES.	BROOKS.
1.	The Greeks A. D. 337	Odoacer	Vandals
2.	The Suevians 407	The Visigoths	Suevi
3.	The Burgundians 413	The Vandals	Alans
4.	The Visigoths 418	The Huns	Burgundians
5.	The Franks 419	The Burgundians	Franks
6.	The Vandals 435	The Franks	Visigoths
7.	The Britons 447	The Suevi	Anglo-Saxons
8.	The Ostrogoths 454	The Saxons	Rome
9.	The Saxons in Bri- tain 455	The Greeks	Lombardy
10.	The Herules 476	The Lombards	Ravenna

The Ten Horns	W. KEENE.	BROOKS.	
1.	Rome	Italy	
2.	Lombardy	France	
3.	Ravenna	Spain	
4.	Naples and Sicily	England	
5.	Savoy, Piedmont, and Sardinia	Scotland	
6.	Austria	Hungary	
7.	Spain	Poland	
8.	Portugal	Denmark	
9.	France	Portugal	
10.	Britain	Greek Empire	

REMARKS ON TABLE V.

THIS Table contains twenty-eight different opinions of eminent men, but I cannot agree with any of them. Machiavel first mentioned as matter of history, the ten parts into which the Roman Empire was originally divided; and writers on prophecy have made his statement the basis of their plans. Let a person take a map of the ancient Roman Empire, when it was most extensive, and he will find that it has been divided into more than *twenty* parts. I presume the ten horns on Daniel's fourth beast, are designed to represent a large, but indefinite number; and they may not be of any more importance in the prophetic symbols, than the *ten fingers* pertaining to the silver arms, by which the Medo-Persian kingdom is represented. We are liable to err by neglecting to interpret certain parts of symbolic images, and parabolic representations, or to exceed propriety by attaching importance to minor, and insignificant portions of them. Whatever may be the import of the ten fingers, or the ten toes of the great image, or the ten horns on the fourth beast, seen in the visions of Daniel; the ten horns pertaining to the seven headed beast, seen by John, *cannot* be kingdoms. The inter-

preting Angel says, "they are *ten kings*, which have received no *kingdom* as yet." It is very indecorous for a fallible man to contradict an angel, or so to interpret his words, as to make him talk nonsense; and where is the sense in saying they are *ten kingdoms*, which have received no *kingdom* as yet? Let the reader remember that this latter passage is not a *dark* prophecy, but a *lucid* interpretation.—"The ten horns which thou sawest are *ten kings*, which have received no *kingdom* as yet." Rev. xvii. 12.

John James Brachmair, M. A. mentions four other kingdoms, besides the ten inserted in the Table, namely 11. Armenia, 12. Persia, 13. Egypt, 14. Africa, now called the coast of Barbary. He then mentions eight more, namely, 1. The ecclesiastical state, 2. The kingdom of Naples and Sicily, 3. The kingdom of Sardinia, 4. The republic of Venice, 5.—Of Genoa, 6.—Of Lucca, 7. The dutchy of Tuscany, 8. Modena; and *many other principal states*." Not satisfied with these, he gives us another list of *ten*, which are as follows. 1. Spain, 2. France, 3. England, 4. Germany, 5. The kingdom of the Longobards, 6. The Exarchate, 7. The kingdom of Hungary, 8. Portugal, 9. The two Sicilies, 10. Sardinia. pages 240—251.

The second list mentioned by Brooks was thought at the time of the Reformation, to

have been the ten kingdoms.

W. Keene adds together Naples and Sicily, for the fourth kingdom, and Savoy, Piedmont, and Sardinia, for the fifth, making in all thirteen kingdoms!

It is generally considered by commentators, that the lower parts of the metallic Image represent the Roman Empire, and that the legs symbolize the two parts, into which it was divided, commonly called the Eastern and Western: and that the ten toes represent the ten parts into which the *Western* Empire has been divided. But is there not a great incongruity in representing the *ten* toes as belonging to *one foot*, while the other is utterly destitute?

TABLE VI.

THE various nations, kingdoms, and persons, supposed by different authors to be the Ten Horns of Daniel's fourth beast.

Africans	Germany	Portugal
Alans	Goths	Ravenna
Alamans	Gratian	Rome
Anglo-Saxons	Greeks	Sardinia
Arcadius	Heruli	Savoy
Armenia	Huns	Saxons
Austria	Hungary	Sclavonia
Bohemia	Honorius	Scotland
Britain	Italy	Sicilians
Bulgaria	Jovin	Senate of Rome
Burgundy	Julius	Spain
Constantine	Lombardy	Suevians
Constantine the	Longobards	Sweden
Younger	Lucca	Syria
Dalmatia	Modena	Theodosius
Denmark	Naples	Tuscany
Egyptians	Natalia	Turks
The Empire	Ostrogoths	Valentinian I.
England	Pannonia	Valentinian II.
Franks	Persia	Vandals
France	Piedmont	Visigoths
Gaul	Poland	Venice

AN ELUCIDATION
OF THE
APOCALYPSE,
OR

EXPOSITION OF THE REVELATION.

THE first three chapters do not appear to me to be prophetic: I shall therefore only give a brief outline of their contents, as introductory to the prophetic scenes.

CHAPTER I.

The introduction from verses 1—4 comprises, the Title, which the learned Arch-deacon Woodhouse translates thus, "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must come to pass in a *short time*; and he signified them, sending by his angel to his servant John." This rendering gives the master key to all prophetic times mentioned in this Book, the longest of which is not *four* years. It is therefore very properly called a *short time*. But the phrase, "Things which must *shortly come to pass*," ill accords with the long period which has elapsed since the time of the Apostle John. Then follows a commendation of the prophecy to the reader,

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."—The inscription, "To the seven churches which are in Asia."—The usual salutation, "Grace be unto you, and peace from him which is, and which was, and which is to come;"—and a doxology to the Lord Jesus. "To him be glory and dominion for ever and ever. Amen." ver. 6. The grand theme of the prophecy is then announced, which is the SECOND ADVENT OF CHRIST, with which every part of the book is intimately connected. "*Behold he cometh with clouds*; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." ver. 7. Then follows the Apostle's account of his circumstances in the isle of Patmos, where he was a prisoner "for the word of God, and for the testimony of Jesus Christ." This island was the place where he received the first vision. Here he heard a voice as of a trumpet, announcing the presence of the Lord Jesus. This vision of the "Son of man clothed with a garment down to the foot, and girt about the breasts with a golden girdle," was preparatory to other visions, in which *he* would appear conspicuous. ver. 11—18. Then we have the command of the glorified Son of man to

record the vision. "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." ver. 19. This chapter concludes with an explanation of the symbolic figures, "The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." ver. 20.

CHAPTER II.

This chapter contains the epistles addressed to the churches at Ephesus 1—7. Smyrna 8—11. Pergamos 12—17. and Thyatira 18—29.

CHAPTER III.

This chapter contains the Epistles to the churches at Sardis 1—6. Philadelphia 7—13. and Laodicea 14—21. Each epistle is addressed to the angel, that is the Pastor or President of the Church. These chapters contain an account of "the things which are," i. 19. That is, things which did exist at the time the Apostle wrote. They are historic and preceptive, but not prophetic of future times: yet they contain many salutary cautions, warnings, and promises, adapted to the churches of Christ in every part of the world; and in every age of time.

CHAPTER IV.

This chapter records a vision of the Lord God Almighty, sitting on the throne in heaven, which is introductory to the subsequent prophetic visions, of which several

were in the peculiar residence of the Deity, the celestial paradise, or third heaven. This was opened to Stephen at his martyrdom, who "looked up steadfastly into heaven, and saw the glory of God," not in visions as Jacob, Isaiah, and John did, but with his bodily eyes, and being enraptured with the sight he exclaimed, "Behold I see the heavens opened, and the Son of man standing at the right hand of God." On this occasion, "a door was opened in heaven," and John was invited to approach, by a voice which said, "Come up hither, and I will show thee things which must be *hereafter*." ver. 1. And being in the Spirit, he saw a magnificent throne in heaven, and had a view of him that sat thereon, and his appearance was like precious stones; "and there was a rainbow round about the throne, in appearance like an emerald." He also saw the Celestial court, and those who attended upon the Majesty of heaven. And round about the throne, there were four and twenty elders seated on thrones, clothed in white robes; and they had on their heads crowns of gold. ver. 4. These twenty four presbyters, may be spirits of a celestial order, created on purpose to be the immediate attendants of the King of kings. Some persons suppose they denote the patriarchs and apostles, the heads of the Jewish and Christian churches;

but this is a mere conjecture, and has nothing to support it but the number *twenty four*. The seven lamps by which the court of heaven is illuminated, "are the seven spirits of God." ver. 5. These denote the perfections of Jehovah. The throne appears to be the prototype of the ark, in the holy of holies; the original which was shown to Moses in the mount, from which he constructed that which was placed in the tabernacle. And round about the throne there were four living creatures, which were represented by "the cherubim of glory overshadowing the mercy seat." ver. 6—9. I think they cannot be representatives of the Trinity, because there is no intimation of it in the scriptures, and reason does not support the conjecture: beside this, they are said to worship him "day and night." Nor can they represent an order of angels, because no tolerable reason can be assigned why angels should have four faces each: and also because they are evidently distinguished from them. Rev. v. 11. vii. 11. Nor can they represent an order of men, because there is no resemblance between them, they are heavenly, and men are earthly. 'The cherubim in the holy of holies, were certainly intended to represent *some beings in heaven*; because the apostle Paul hath expressly, and infallibly determined, that the holy of holies was a figure or type *of heaven*, even of

*that heaven which is the peculiar residence of God.** Heb. ix. 24. Therefore, it is fair to conclude that the cherubic figures upon the ark, represented the four living creatures which are in heaven. The scriptures inform us that the original patterns of the things which constituted the furniture of the holy of holies in the tabernacle and temple, are *literally in heaven*; and that those which were on earth, only served, “as examples and shadows of heavenly things.” Every shadow implies a substance without which it would be but the shadow of a shade: all the types prefigure better things, for “the holy places made with hands were but *figures* of the *true*, whither Christ is gone to appear in the presence of God for us.” He is the “minister of the sanctuary and *true* tabernacle, which the Lord pitched and not man.” Heb. viii. 2—5. ix. 23. 24. So the New Jerusalem must be reckoned among “the things in the heavens,” until it shall descend from heaven to earth as described, Rev. xxi. 10—23. The Jewish dispensation was typical; the various parts of the Mosaic ritual were “shadows of good things to come, and not the very image, or substance of the things.” “The heavenly things,” are the realities of which the cherubim formed an important part. Therefore the patterns of them placed

*Parkhurst's Lex. word כֶּרֶב

upon the ark, were necessarily made of dead matter, like the statues of living men, but the originals are always represented as being *alive*, as their very name imports, *Zwov* a living creature, *Zwa* living creatures. Ezekiel describing the cherubim, emphatically, and repeatedly calls them "*Four living creatures.*" Ezek. i. 5. 13. 14. 19. They are called Cherubim. Psalm xcix. 1. Ezek. x. 2. 5. 7. 16. 19. and by Isaiah, Seraphim: that is the bright or burning ones. chap. vi. It appears to me that these living creatures are celestial beings, of the cherubic order, who were never seen on earth, except in vision, or in type: but when a door was opened in heaven, John saw them in their own place, incessantly engaged in their divine employ, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." These living creatures seem to be the leaders of the celestial worship; for when they give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sitteth upon the throne, and worship him as the everlasting God the Creator of all things, saying, "Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created." ver. 11.

CHAPTER V.

This chapter records a continuation of the same vision in which the apostle still beheld the Lord God Almighty sitting on his throne. Now he notices in his right hand "a book, written within, and on the backside, sealed with seven seals." ver. 1. A seal is the emblem of secrecy and obstruction. This sealed book contained the unrevealed prophecies, and while the seals remained unbroken, they were effectual barriers to the reading of the book, which unlike our modern books, containing many leaves, consisted only of one long piece, written after the manner of the Jews, on both sides, and rolled up. Suppose you take a sheet of paper or parchment seven feet long, and one foot broad, each foot to contain one of the symbolic figures, with a description of them as given in the sixth chapter; then roll up the end of the sheet one foot, and place a seal or wafer within it, this would contain the 7th seal, another at the 6th, 5th, 4th, 3rd, 2nd and 1st, until each symbolic figure with its characteristic description was enclosed by a seal, marked with its appropriate number: this would give a tolerably correct idea of the book sealed with seven seals. This mysterious volume, or roll, is the book of the Revelation about to be made to John. What was written on the outside, might be designed

to represent the three first chapters, and no more could be read, until the first seal was loosed: and then only the portion it included, until the 2nd seal was broken, &c. and not the whole until the seventh seal was opened.

The scene of the vision is still in heaven, where a strong angel proclaimed with a loud voice, "Who is worthy to open the book, and unloose the seals thereof?" And the sound of his voice filled the celestial world, and reached the inhabitants of the earth, and lower regions. "But no man in heaven, nor in earth was found worthy to open the book, or to look thereon:" ver. 3. which circumstance caused the Apostle John to weep much. ver. 4. But one of the elders, to assuage his grief, said, "Weep not, behold the Lion of the tribe of Judah, the root of David hath prevailed to open the book, and to loose the seven seals thereof." ver. 5. Then he wiped away his tears, and looked up, and lo, in the midst of the throne, within the circumference formed by the living creatures, and the elders, stood a Lamb as it had been slain, even "the Lamb of God that taketh away the sin of the world." On this occasion he appeared with the emblems of *strength* and *omniscience*; "having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth." ver. 6. "And he came and took the book

from the right hand of him that sat upon the throne." ver. 7. So great was the confidence placed in him, by the four living creatures, and the four and twenty elders, that all took their "harps and golden vials full of odours, which are the prayers of the saints," and while the cherubs and elders employed their harps, the saints sang a new song, saying, "Thou art worthy to take the book, and to open the seals thereof." I think the living creatures and the elders, are the harpers, and that the singers are the *saints only*. The question here is to which of the antecedents does the pronoun "*they*" refer. Is it the immediate, or the one more remote, the saints, or the living creatures and elders? I contend that it is the immediate antecedent "the saints," which might have been supplied here, and must be supplied in chap. xiv. 3. in order to preserve the sense, where the pronoun "*they*" cannot refer to the cherubic harpers, nor to the elders, because they could not with propriety be represented as singing a new song *before themselves*; therefore the word "saints," must be supplied or understood. And they, (the saints,) sang as it were a new song before the throne, and before the four living creatures, and the elders: and no man could learn that song, but the hundred and forty-four thousand, which were redeemed from

the earth. In Psalm xxxiv. 17. the remote antecedent "them that do evil," did not appear to our translators to comport with the tenor of the Psalm, therefore instead of "*they*," that is the *wicked* cry, and the Lord heareth, they have very properly supplied the words "*The righteous*" cry and the Lord heareth. So the word "*saints*" should have been supplied here, ver. 9. and Rev. xiv. 3. So also in Dan. vii. 25. most commentators consider the word "*saints*" to be the true antecedent to the verb, "shall be given" and supply it in their expositions of the passage thus, "They," *the saints* "shall be given into his hand, until a time, and times and the dividing of time." Another passage similar to this under consideration occurs, Eph. iii. 14. 15. where the immediate antecedent is the proper one. "The Father of our Lord Jesus *Christ*, of whom the whole family in heaven and earth is named." Here *Christ* is the true antecedent, because all the family is named after him. The cherubim and the elders sometimes take the instrumental parts of the celestial choir, "having every one of them harps," ver. 8. and the saints the vocal parts, because it is not proper for the living creatures, elders or angels to join in ascriptions of praise for *their* redemption, who not being lost, were never redeemed. The redeemed are distin-

guished from the living creatures, elders, and angels, and are represented as singing a "new song *before the throne, and before the living creatures, and the elders.* And no man could learn that song but "those which were *redeemed from the earth.*" xiv. 3, 4. The living creatures are represented as being nearest to the great Supreme, even "in the midst of the throne," and they are employed day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." iv. 8: and the elders as sitting on twenty four seats, round about the throne; and when the living creatures gave glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fell down before him that sat on the throne and worshipped him, giving him praise for *creation*, but not for their redemption. iv. 9, 10. The saints are the third in rank and dignity, and the angels are the fourth. These are the thrones, dominions, principalities, and powers, that are in heaven. Col. i. 16. Rom. viii. 38. Eph. i. 21, iii. 10. The Angels are represented as having principalities: speaking of the Angels which fell, the Apostle Jude says they "kept not their first estate," &c. ἀρχὴν *principalities.** Jude ver. 6.

When it was found that the Lamb had

* See Leigh's Critica Sacra.

taken the book, and was worthy to open the seals, the living creatures and the four and twenty elders took their harps, and with augmented joy, accompanied the saints who sang a new song to the praise of their glorified Redeemer, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast *redeemed us* to God, by thy blood out of every kindred and tongue, and people, and nation; and hast made *us* unto our God kings and priests:" and though holy and happy in their exalted station in heaven, they yet anticipate superior bliss; adding, as the last delightful strain of this celestial song, "*and we shall reign on the earth.*" ver. 10. The sacred writers never give us the least intimation that cherubs, elders, or angels shall reign on the earth; they affirm this of the saints *only*: but to their reign they give ample testimony. See Psa. cxlix. 89. Dan. vii. 18, 27. Rom. v. 17, viii. 17. 1 Cor. iv. 8. 2 Tim. ii. 12. Rev. v. 10. xx. 4, 6. xxii. 5. Those only who are redeemed to God by the blood of the Lamb can say, "We shall reign upon the earth." Upon the uttering of this interesting sentence, announcing the future glories of Christ's kingdom in this world; the angels, the four living creatures, the elders, and saints, amounting to "ten thousand times ten thousand, and thousands of thousands,"

sang with a loud voice, in full chorus, "Worthy is the Lamb that was slain, to receive power, and glory, and riches, and wisdom, and strength, and honour, and glory, and blessing." ver. 11, 12. And these shouts of lofty praise reached the distant parts of the creation, and induced all the inhabitants to unite in the worship of the Lamb. "And every creature which is in heaven, and on the earth, and under the earth; and such as are in the sea, and all that are in them, heard, I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." And the four and twenty elders, in humble prostration, worshipped him that liveth for ever and ever. Here we have presented to our view the whole church of the redeemed in heaven and on earth, accompanied by myriads of the holy angels uniting in the praises of God and the Lamb: and at the close of the song "the four living creatures said, Amen. ver. 13, 14.

THE SEALS, TRUMPETS, AND VIALS

THE SEVEN SEALS.

SEALS.

- I. Rev. vi. 1, 2. The Symbol, a white horse, which represents Christianity.
- II. — vi. 3, 4. The Symbol, a red horse, which represents Popery.
- III. — vi. 5, 6. The Symbol, a black horse, which represents Mahomedanism.
- IV. — vi. 7, 8. The Symbol, a pale horse, which represents Infidelity.
- V. — vi. 9, 11. The Symbol, the Souls of Martyrs, which represents Persecution.
- VI. — vi. 12—17. The Symbol, an Earth-quake, which represents Judgment.
- VII. — viii. 1, includes the Seven Trumpets.

An interval of silence for the space of half an hour, preparatory to the sounding of the seven trumpets.

THE SEVEN TRUMPETS.

TRUMPETS.

- I. Rev. viii. 7, characterized by hail, fire, and blood.
- II. — viii. 8, 9, — A burning mountain.
- III. — viii. 10, 11, — The star wormwood.
- IV. — viii. 12, 13, — The smitten luminaries.
- V. or 1st woe, — ix. 1, 12, — A falling star.
- VI. or 2nd woe, Rev. ix. 13, xi. 14. — Loosing four angels.
- VII. or 3rd woe, — xi. 15—19. — The reign of Christ.

The seven trumpets are consecutive, and will commence about three years and an half before the second Advent. They will occupy the period called "the time of the end." I

think none of them will continue more than five months; and probably, some of them not more than five weeks.

THE SEVEN VIALS.

VIALS.

- I. Rev. xvi. 2. A grievous sore upon the adherents of the beast.
- II. — xvi. 3. A bloody sea, and death of living creatures in it.
- III. — xvi. 4—7. Bloody rivers and fountains of waters.
- IV. — xvi. 8, 9. Men scorched with the heat of the sun.
- V. — xvi. 10, 11. Darkness in the kingdom of the beast.
- VI. — xvi. 12, 16. The waters of the Euphrates dried up.
- VII. — xvi. 17—21. Voices, thunders, lightnings, and a great earthquake; also a great voice out of the temple of heaven, from the throne, saying, "*It is done.*"

THE SECOND ADVENT

Is the chief subject of the Revelation; explicitly announced, chap. i. 7. "Behold, he cometh with clouds, and every eye shall see him." But the precise period God has reserved in his own power, verifying that scripture which saith, "It is the glory of God to conceal a thing." When an inquiry is made of the Watchman, What of the night? the Watchman replies, "The morning cometh, and also the *night*; if ye will enquire, enquire ye; return and come again." Isa. xxi. 12. "Of that day and hour knoweth no man,

no, not the angels, neither the Son, but the Father only." Yet the time, as it stands connected with other events, is definitely marked in the scriptures of truth. But it is utterly impossible that the kingdom of God should come, according to the largeness of the promises, and his will be done on earth as it is in heaven, while Satan is the god of this world. He must be bound and removed from this globe, before the kingdoms of it can become the kingdoms of our Lord and his Christ. Then all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him. *Psa. xxii. 27. Dan. ii. 44, vii. 13, 14, 27. Rev. v. 10, xx. 4—6.* The inspired writers could not give us the precise time of the second Advent, because none of them knew it; yet most of them have foretold that event, among various others, which precede and follow it, and who can suppose they have misplaced the most important event of all!

It will be sometime after the Jews are partially restored. *Isa. xi. 11, xxiv. 23. Jer. iii. 17, 18. Dan. xii. 7. Zech. xiv. 1—11, 16. Luke i. 31. Acts ii. 30.* After the judgment of the Ancient of days, and the destruction of the fourth beast. *Dan. vii. 9—13.* After the nations are gathered together against Jerusalem to battle. *Joel iii. 2. Mic. iv. 11—13. Rev. xvi. 16.* After the

time of unparalleled trouble foretold by the prophets. Dan. xii. 1. Joel ii. 2. Mat. xxiv. 21. Mark xiii. 19, 24. Luke xxi. 26. After the appearance of false prophets, and false Christs. Mat. xxi. 24. Mark xiii. 12. After the gospel of the kingdom has been preached in all the world, for a witness unto all nations. Mat. xxiv. 14. After the sixth seal. Rev. vi. 16. And after the sixth vial. Rev. xvi. 15. After the signs in the heavens. Mat. xxiv. 29. Mark xiii. 24, 25. Luke xxi. 25. After the binding of Satan. Rev. xx. 1—6. At the close of the 1260 days, when the two witnesses have executed judgment on the nations, and have finished their testimony. Dan. vii. 13, 22, 28. Rev. xi. 6. Mat. xxiv. 29, 30. At the destruction of the four great monarchies, by the stone cut out of the mountain. Dan. ii. 34, 45. At the destruction of the fourth beast, the ten kings, and the little horn. Dan. vii. 19—27. At the destruction of the eighth head of the beast, the ten kings, and the man of sin—Antichrist, that wicked one, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming. 2 Thes. ii. 3, 8. In the latter, or *last* day. Job. xix. 25. At the resurrection of the saints. Dan. xii. 2. 1 Corinthians xv. 23. I. Thes. iv. 16. II. Thes. i. 7—10. At the commencement of the Millennium, when he shall come to deliver the Jews from their

national degradation, and bring them into his church with the fulness of the Gentiles. Then he will appear a second time without sin unto *salvation*; to which time he referred when he said, "Then look up, and lift up your heads, for your redemption draweth nigh." Then "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

There are some pious men that dissuade from the study of unfulfilled prophecy altogether. Let such remember that the gospel in which they rejoice, and by which they are saved, was unfulfilled prophecy once; in which Abraham saw Christ's day and was glad: and "of which salvation the prophets *inquired and searched diligently*, who prophesied of the grace that should come unto us: searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that shall follow." The sufferings are passed—but shame will cover us if we be unconcerned about "the glory that should follow."

THE SEVEN SEALS.

CHAPTER VI.

When the new song which filled heaven and earth with its harmony was suspended, John says, "I saw when the Lamb opened one of the seals, and I heard the *first* living creature, with a voice like thunder, say, "Come and see."—And I saw, and behold, a *white horse*, and he that sat on him had a bow." Wherever symbolic language is used in the prophecies, the import of the symbols must be understood before we can form any definite idea of the events predicted. The symbolic figures in the first four seals are *horses and their riders*: and from comparing one part of scripture with another, I have arrived at the following conclusion: that, a horse and his rider symbolize a kingdom or hierarchy, either civil or ecclesiastical, or both united. The insignia of the rider indicates the character of the dominant power. This symbol is applied to the persecuting power of Egypt. "The horse and his rider hath he thrown into the sea." Exod. xv. 21. Job says of the ostrich, "What time she lifteth up herself on high, she scorneth *the horse and his rider*." xxxix. 18. It is applied to any belligerent or persecuting power.

“With thee will I break in pieces the horse and his rider.” Jer li. 21. It refers to the Chaldeans, Medes, and Persians who oppressed Israel. Zech. i. 8. vi. 2—6. The same symbol is used to denote certain earthly powers in the vision of the first four seals. ver. 2, 4, 5, 8, and to characterize the King of kings when he cometh to judge and make war. chap. xix. 11, 19, 21. The objects seen in vision are always real or what they appear to be: that is, a man, is a man; a horse, is a horse; a ram, is a ram, &c. but they may be literal, as in the transfiguration on the mount; or symbolic, such as the Metallic Image seen by Nebuchadnezzar, or the various wild beasts beheld by Daniel and John, and also the horses in the first four seals.

These horses and their riders represent four great powers which shall extend their influence among the nations of the earth.

THE FIRST SEAL.

The first symbol is a white horse, which represents the celestial hierarchy, the kingdom of Christ. White is the emblem of purity, a prominent characteristic of the kingdom of heaven; “and he that sat on him had a bow,” this is an instrument of war, but when employed by Christ, it denotes his word, which conveys the arrows of conviction “into the hearts of the king’s enemies, whereby the

people fall under him." The prophet Habakkuk gives a similar interpretation of the bow of God, "Thy bow was made quite naked—even *thy word*," iii. 9. and by the power of his word the Captain of our salvation goeth forth "conquering unto conquer. ver. 2. "And a crown was given to him." This denotes his regal character; he was born to be a king; and "he must reign till he hath put all his enemies under his feet."

THE SECOND SEAL.

The second symbol is a *red horse*, which I think represents the *Popish hierarchy*. Red is the emblem of bloody cruelty, *Pyrros*, the word here used, signifies a *fiery red* which is also the colour of the dragon, xii. 3. and denotes the infernal tortures practised by the inquisition, and the fires which have consumed the protestants. In a subsequent vision the Apostle saw the mother of harlots sitting upon the *scarlet coloured* beast, and there the unity of the symbolical representation is preserved." The woman was arrayed in *purple* and *scarlet colour*, both denoting blood in different states. The rider is the Pope, and power was given to him to take peace from the earth, so that they should kill one another, "and there was given to him a great sword" the emblem of war,

whether civil or ecclesiastical. The history of popery corresponds with the above statements.

THE THIRD SEAL.

The third symbol is a *black horse*, which I think represents the Mahomedan hierarchy. The Turkish Emperor displays a *black* flag on occasions of great alarm and danger, that all true Musselmen may rally round it. Black is the emblem of mourning and fasting, and also of deep and dark designs, and hidden mysteries; such as were said to be communicated to Mahomet by the Angel Gabriel, in the cave of Hira, near Mecca, also of civil persecution, all of which are prominent characteristics of Mahomedanism; one fundamental doctrine of which is, that it should be propagated by the sword. The rider is Mahomet, or the head of the hierarchy, "and he had a pair of balances in his hand;" this may denote the apparent justice of that system which was speciously exhibited in an order of Abubeker, who succeeded Mahomet "I would have you to know," said he "that fighting for religion is an act of obedience to God.—Avoid injustice and oppression, when you fight the battles of the Lord; acquit yourselves like men, without turning your backs; but let not your victory be stained with blood of women and children.

Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat.—When you make any covenant or article, stand to it, and be as good as your word.” In conclusion the Apostle adds, I heard a voice in the midst of the four living creatures say, “A measure of wheat for a penny, and three measures of barley for a penny.” This signifies a scarcity of wheat and barley and agricultural productions in general. The choenix or measure of wheat, was no more than an allowance of a man, for one day, which would cost him as much as he could earn, that is a Roman penny, value $7\frac{1}{2}d.$ which was a labourer’s daily wages. Mat. xx. 2. History says that the Mahomedans are an idle race of men, who suffer the most fertile lands to lie uncultivated. But as the olives and vines grow in their country without care, the voice said “and see that thou hurt not the oil and the wine.” ver. 6.

THE FOURTH SEAL.

The fourth symbol is a *pale or sorrow horse*, of a deathlike paleness, which I think represents *Infidelity*: a dreary gloomy system upon which death rides as a fell destroyer, and hell follows him to receive his victims. “And power was given unto them over the fourth part of the earth, to kill with sword

and with hunger, and with death, and with the beasts of the earth." ver. 8. O thou monster of iniquity, when will thy reign of terror cease!

If this be the true interpretation of the seals, Christianity, the power denoted by the *white* horse, will exert its influence from the first promulgation of the gospel to the commencement, if not the termination of the 1260 days immediately preceding the second Advent, when the saints will be given into the hand of the oppressor. Popery, the power symbolized by the *red* horse, will exert its influence from the time of its commencement until the second Advent, and more in the last three years and an half, (when the saints are given into its hand) than at any other period. Then shall that man of sin be *revealed*, developed, or made manifest, "the son of perdition," "that wicked" one "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." 11 Thes. ii. 3. 8.

Mahomedanism—the power denoted by the *black* horse, will exist from its commencement to the end of the 1260 days. during which time the threatened judgments will be executed upon "the king of fierce countenance, and understanding dark sentences, who shall be broken without hand."

Infidelity, the power supposed to be repre-

sented by the *pale* horse, will continue to exert its baneful influence from its commencement to the close of the 1260 days, so that when the Son of man cometh he will not find *faith* on the earth. Then he will take vengeance on the fearful and *unbelieving*, and they "shall have their part in the lake that burneth with fire and brimstone."

I am far from feeling perfect confidence in the interpretations I have given of the first four seals: yet I think there is strong probability almost amounting to certainty, that the *first* relates to Christ, because there is demonstrative evidence that the rider on the *white* horse, chap. xix. is Christ. If the fourth seal does not symbolize infidelity, then I think it represents the Grecian hierarchy, or Greek church, which is the eldest daughter of the mother of harlots." Homogeneousness requires that the fourth seal should represent an extensive hierarchy, to which title Infidelity makes no pretensions. It is possible that the Seals, as well as the Trumpets and Vials, may be yet unfulfilled.*

The Apostle John was induced to contemplate the first four seals, by the special invitation of the four living creatures, but now being accustomed to these symbolic representations, and the remaining seals being more literal, he is left to view them

* See An Exposition of the Revelation, by the Rev. W. Burgh.

without any invitation or symbolic exhibition.

THE FIFTH SEAL.

“And when he had opened *the fifth seal*, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.” This seal foretells the *persecutions* which should befall the Christian Church, from the days of the Apostles to the commencement of the Millennium; it describes also the sufferings of the martyrs in this world, and their happiness in the world to come: it shows also the desire of departed saints, that God would interpose on their behalf. The white robes which were given to them, denote their purity. The answer to their inquiry needs but little comment. “It was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled.” ver. 11. The time when these shall be killed in the greatest number will be in the 1260 days, when the beast shall make war with the saints and shall overcome them. chap. xiii. 5—7. The period of suffering here, and resting till the time of retribution, is but a little season when compared with the vast eternity that shall follow.

THE SIXTH SEAL.

The sixth seal unfolds the dreadful judgments which are denounced upon the ungodly by almost all the apostles and prophets, and desired by the souls under the altar. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair; and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scrawl when it is rolled together; and every mountain and island were moved out of their places." 12—14.

The above I consider as a description of the events which shall take place at the second Advent. I believe the great earthquake is the same as that foretold chap. xi. 13; and that the appearances in the sun and the moon are to be understood as *literally*, as the description of the changes in the state of the kings and great men of the earth foretold in the 15th verse. Nor do I believe the sun and the moon are ever used as symbols of kings, queens, or rulers, in the sacred scriptures; but only as emblems of God and holy beings. The inspired writers never degrade the luminaries of heaven by making them the types of wicked kings or emperors, or even of civil

rulers as such independent of moral character. Their appropriate representatives in prophecy are *wild, ravenous beasts*, such as *lions, bears, leopards, dragons*, and hydra-headed monsters of the deep, having many horns, brass nails, and great iron teeth: but the wicked kings of the earth are never symbolized by the majestic luminary of day, nor queens by the pale empress of the night. Perhaps some who are opposed to the literal interpretation will refer me to the prophecy against Babylon, Isa. xiii. 9—14, and similar passages, but I contend that the mind of the prophet was borne away from the literal Babylon to the destruction of mystical Babylon, at which time the predicted event will take place; this is a case of very frequent occurrence in the prophecies, and remarkably so in the judgment which our Lord denounced against Jerusalem, where many of the predictions relate to the second Advent; when he shall come in the clouds of heaven, taking vengeance on his enemies. The passage referred to in Isaiah may be read in a parenthesis, then it will be seen that it does not apply to Babylon. The time is called "*the day of the Lord*," in which the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his *going forth*, and the moon shall not cause her light to shine." Then it is

added, "I will punish the *world* for their evil," not Babylon.—I will shake the *heavens*, and the *earth* shall remove out of her place," not Babylon. I refer those who object to this literal interpretation to a similar passage in Luke, xxi. 25—28. "And there shall be signs in the sun, and in the moon, and in the stars. Now if by the signs in the sun, and in the moon, and in the stars, we understand the deposing, dethroning, and killing of kings and queens, and the degradation of ecclesiastical dignitaries, or revolutions in governments; hundreds of these signs have occurred since the prediction was delivered, and they are perpetually occurring, yet the Son of man has never been seen coming in a cloud, with power and great glory! Therefore it is evident that *these* cannot be the signs predicted, and that they must be *literal* signs which will precede the second Advent. It is as vain to expect the coming of the Son of man before we see the predicted signs, as it is to expect summer before we see the budding of the trees; but when they shoot forth, ye *see*, and *know* of your own selves that summer is now nigh at hand: so likewise ye, when ye *see* these things come to pass, *know* ye that the kingdom of God is nigh at hand; and then shall ye *see* the Son of man coming in a cloud with power and great glory." Luke xxi. 25—31.

The sixth seal includes the judgments which

will fall upon the nations during the dreadful period of three years and an half; called "the day of the Lord's vengeance," and "the great day of his wrath," which will be accompanied by "the shaking of the heavens and the earth," and the coming of the Son of man, from whose presence "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman will hide themselves in the dens, and in the rocks of the mountains, and will say to the mountains and the rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the *great day* of his wrath is come; and who shall be able to stand?" The sixth seal introduces abruptly, the consummation of all things. The seventh seal, including the seven trumpets and the seven vials, resumes the subject and predicts various important events, which will rapidly succeed each other until the prophecies are fulfilled.

CHAPTER VII.

This chapter is added as a supplement to the history of the sixth seal. It is parenthetical; and if it were omitted, the account of the opening of the seals would be uninterruptedly consecutive; seeing the next chapter commences with the opening of the seventh seal.

The heavenly vision is now suspended for a short time, and an earthly scene is presented to our view. From the first verse it appears that God had given a commission to *four angels** to restrain the mighty winds, by which the earth, and the sea, and the trees would receive great injury. But they are not permitted to commence their operations of judgment until **another angel* had sealed the servants of God in their foreheads. "And after these things I saw four angels standing on the four corners of the earth," that is, the four cardinal points, "holding the four winds of the earth." And the seal bearing angel, "cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." ver. 2. 3. The persons to be sealed are one hundred and forty four thousand, of all the tribes of the children of Israel, ver. 4. who at that period, will bethink themselves and repent, and pray to the Lord God of their fathers, who will restore them, and bless them, "and do better to them than at their beginnings." Ezek. xxxvi. 11. The number sealed, is a definite, put for a large, but indefinite number, and

*Understood literally by Arethras, Ribera, Fox, Mayer, Viegas, Lyra, and Bullenger.

includes the Jews of every nation. ver. 4—8. This terrestrial work being finished, and the news of it reaching heaven: the Apostle says "*After this*, I beheld and lo! a great multitude which no man could number, out of all nations, and kindred, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." And with them all the angels, the elders, and the four living creatures united in the worship of God, "saying, Amen: Blessing and glory and wisdom and thanksgiving and honour and power and might, be unto our God for ever and ever, Amen." ver. 9—12. This sacred song ascribes praise to God and the Lamb, for the restoration and conversion of the Jews, as a most important event preparatory to the reign of the Messiah. When they had concluded their grateful anthem, one of the elders asked the Apostle who they were arrayed in white robes which composed this heavenly choir, and whence they came; and he replied, "Sir thou knowest," and the Elder said to him, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day

and night in the temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." ver. 13—17. These verses describe the circumstances of the restored tribes; or the happiness of the church in the Millennial state, "when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously," "which will be as the days of heaven upon earth." The sixth seal carries on the prophetic history very briefly to the coming of the Son of man to judge the nations of the earth at the commencement of the Millennium. The seventh seal includes the seven Trumpets, and the seventh Trumpet includes the seven Vials.

THE SEVENTH SEAL.

Chap. viii. This chapter commences with the opening of the *seventh seal*, and the scene of the vision is again in heaven, where it was at the opening of the former seals. And "there was silence about the space of half an hour," preparatory to the new scene which was about to be presented to the Apostle.

This appears a very appropriate pause before the introduction of the principal agents of the vision. "And I saw the seven angels which stood before God; and to them were given seven trumpets." ver. 1. 2. The events which are predicted under the seven trumpets, are so important and dreadful, that previous to their commencement, all the saints must unite in prayer before God; therefore "another angel," which may with propriety be called the angel of preparation. "came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar, which was before the throne;" and the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. The incense ascending up before God, shows that the prayers were accepted; and when the incense was consumed, "the angel took the censer, and filled it with fire of the altar, and cast it upon the earth;" in order to give the saints a specimen of the future judgments which God would execute on their tyrannical oppressors. "And there were voices, and thunderings, and lightnings, and an earthquake." ver. 5. The seven Trumpets are sounded by seven angels, because they are the appointed agents of vengeance to the

wicked, as well as messengers of mercy to the righteous: a fact to which the Old and New Testaments bear ample testimony.

I consider the Trumpets as prophetic of events yet future; and that when they sound, the fulfilment will be so literal, that all that see them, and all that suffer by them, and those that only hear of them, will be able to say of a truth, 'These are the events predicted under the Trumpets,' as confidently as we say that the sufferings of Christ were the fulfilment of the liii. chapter of Isaiah.

Many renowned writers on the Apocalypse have sought in the pages of history for the fulfilment of the Seals, Trumpets, and Vials. They have appeared to me like prophetic joiners, who have with admirable dexterity, dovetailed the histories of past ages, into the prophecies; so that many have thought them clever workmen. Yet the difference of opinion among them, relative to the prophecies of the Seals, Trumpets, and Vials, and the different times in which they are said to be fulfilled, afford strong grounds of suspicion that they are all mistaken. See Table IV. p. 86. The same sentiment is admirably expressed by a writer in the Eclectic Review for Oct. 1815. 'When we reflect on the number and talents of the men, who have attempted to illustrate the visions of St. John, and the great discordance of opinions, it would seem as if there *must*

be something *radically wrong*, some *fatal error*, at the *very foundation* of ALL their systems of explanation, which is one great cause of the mistakes and confusion that appear to pervade them all. *What this is, deserves to be maturely considered.* I think the year-day theory is the great error of the principal writers on the prophecies. On this foundation of sand, they have built their fanciful and diversified theories, and many of them have proved no more substantial than castles in the air; time has demolished the major part of them, and if I am not greatly mistaken, he will level them all as soon as he comes up to them. Dr. J. Robinson says, 'He who has once laid aside this prejudice of the *year-day*, will find out the root of the most *forced interpretations*: and if he knows of any inquisitive friend, will caution him against a fruitless labour, in which many have wasted the greatest part of their life-time.'*

Another great error is, the *figurative* interpretation of *literal* passages.† These two things have converted the word *Revelation* into *Mystery*, and *light* into darkness. I believe the title of the book which closes the sacred canon is strictly appropriate, and *literally* true: but Mede, Faber, Cunninghame,

* Introduction to Bengelius, p. 147.

† See my "Inquiry after Prophetic Truth," p. 25—27. 109—112.

Frere, Keith, Habershon, and a host of respectable authors, have treated the book of "Revelation" as a mystery: yet in all the diversity of symbols they see nothing but wars—the seals are wars—the trumpets are wars—the vials are wars, as if there could be no judgment or plague but war; yet there is no evidence from the prophecies themselves that one fourth of them relate to war. Commentators do not so fully agree respecting the events which they say are the fulfilments of these prophecies, as to produce a general impression that their interpretations are correct. There can be no question but each trumpet is the sure word of prophecy, and gives "*a certain sound*," though writers in general have misunderstood it. If we affect to be wise above what is written, and allow ourselves to depart, without necessity, from the obvious and literal import of the language of the sacred writers, we shall unavoidably fall into errors, and add to the already overgrown mass of discordant opinions which have been advanced on the subject, by various writers.

I do not believe the trumpets have sounded or the vials been poured out. Having made this statement, the reader will not expect me to direct his attention to Alaric and the Goths, Genseric and the Vandals, Attila and the Huns, Odoacer and the Heruli, Theodoric

and the Ostrogoths, nor Bonaparte and the French ; but to the hail and fire mingled with blood," and other things *expressly* foretold by the sacred writers.

THE FIRST TRUMPET.

"The first angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth ; and the third part of the trees, and all green grass was burnt up." This I expect will be literally fulfilled a short time before the second Advent. Is there any thing surprising in this? "*Hath the Lord said it, and shall he not do it?*" hath he spoken it, and shall he not make it good?" He has repeatedly sent fire, and hail, and blood. In the seventh plague of Egypt "the Lord sent thunder and hail, and the fire ran along upon the ground, so there was hail, and fire mingled with the hail very grievous." Exod. ix. 22, 24. And why should he not do it again? He has produced blood by miracle, and why should he not do it again! He has formerly caused a part of the trees to be burned or parched up, and green grass to be burnt up, and who will question his power, or his veracity?

THE SECOND TRUMPET.

"And the second angel sounded, and as *it were* a great mountain," &c. Here let us notice the precision of language adopted by the

inspired writer : it is not said simply, a great mountain, but "*as it were* a great mountain:" meteors, fire balls, and meteoric stones have been cast upon the earth, and in the sea ; and why may not some great burning mass like a great mountain burning with fire, be cast into the sea, and cause it to become blood in the same manner as the waters of the Nile were turned into blood, and the fish that were in the river died. Exod. vii. 20, 21. This trumpet will produce similar effects, only *that* plague was general, with respect to the waters of Egypt, but this will be partial, so that only a third part of the creatures which are in the sea will die, and a third part of the ships will be destroyed. The Lord did destroy the ships at Ezion-geber and at Tyre, and he did destroy the Spanish Armada—and considering the wickedness of sailors in general, is it passing belief that the third part of the ships shall be destroyed ? ver. 9

THE THIRD TRUMPET.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp." ver. 10, 11. By this star, called Wormwood, we are not to understand a fixed star, but a great luminous body at a distance, resembling a star, similar in appearance to that which directed the wise men to the birth place of the Messiah. Why should

it be thought incredible that God should concentrate the electric fluid, and make it appear like a great star, burning as it were a lamp, falling upon the third part of the rivers and fountains of waters, which would cause them to become bitter ; and in consequence thereof, the star be denominated Wormwood ? Did not God make the waters of Marah and Jericho bitter ? Has he not given an unpleasant taste to the various Chalybeates in different parts of the world ? and could he not impregnate the Euphrates, the Tiber, or the Thames, and cause many men to die of the waters because they were bitter ? The prediction is plain,—the fulfilment will correspond.

THE FOURTH TRUMPET.

“ And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.” ver. 12. God smote the whole of the sun when Christ was crucified, so that there was darkness over all the land from the sixth to the ninth hour, Mat. xxvii. 45, that is, a fourth part of the day, and who will question the power of God to darken it one more hour ? Let those who believe in his *power*, take heed lest they dis-

pute his *word*. Preternatural darkness is not contrary to scripture or reason. There are now frequently seen variable dark spots in the sun, each larger than our earth, and he can extend one of these over the face of it during the space of four hours, and cause something similar to affect the moon and the stars for the appointed period; then the prophecy would be literally fulfilled. But I need not conjecture; the Lord knoweth how to fulfil his word.

The first four trumpets produce judgments on inanimate creatures—the trees and herbage—the sea—the rivers and fountains of waters—and the sun, moon, and stars; by which men are only *indirectly* affected; but the three last trumpets foretell direct judgments upon men. The first *hurts* them but does not kill any—the next *kills* the third part of men—and the last *destroys* them that destroy the earth; and then “the kingdoms of this world become the kingdoms of our Lord and his Christ.” The three last trumpets being of more importance than the former, an angel is commissioned to announce their approach, “I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!” ver. 13.

The three following trumpets are with great propriety called *woe* trumpets, because the judgments denounced by them are more severe than the former.

THE FIFTH TRUMPET.

“And the fifth angel sounded, and I saw a star fall from heaven to the earth.” The word translated *star*, does not always signify either a fixed star or planet, but sometimes an extraordinary light of a similar appearance; such as guided the wise men to the place where the young child Jesus was. A star may denote a heavenly messenger, either of mercy or of judgment. The Messiah the chief messenger of mercy was foretold by Balaam, as “a star that should arise out of Jacob.” Num. xxiv. 17. This same Jesus saith, “I am the bright and morning star.” Rev. xxii. 16. Sometimes angels and inferior messengers such as christian ministers, are denoted by the term stars, “the morning stars sang together, and all the sons of God shouted for joy.” Job xxxviii. 7. The pastors of the seven churches are called both stars and angels. chap. i. 20. So the angels who are messengers of vengeance are symbolized by stars, “They fought from heaven, the stars in their courses fought against Sisera.” Judges v. 20. Flaming hypocritical professors, who injure the church are called

wandering stars, Jude 13. So here this messenger of woe is represented by a star.

I always prefer a literal interpretation of the sacred scriptures, when it does not involve an absurdity, but when it does I feel bound to suppose it is symbolical. In this instance the star is represented as receiving a key, and opening the bottomless pit, which actions seem with more propriety to agree with the agency of an angel, whose appearance at a distance may be more like a star, than any other luminous body. A key in prophetic language denotes power, and authority, therefore it is added, and to him was given the key of the bottomless pit, and with it he opened the abyss, which gave vent to the smoke, so that it rose "as the smoke of a great furnace," in such immense columns as to darken the air. This is a very appropriate representation of the powers of hell, which are powers of darkness, and whose works are works of darkness, ver 2. and out of the darkness occasioned by the smoke issuing from the abyss, it is said "there came forth Locusts." The hazy atmosphere which we call blight, is frequently infected with millions of flies, or living insects, and why should not the smoke of the bottomless pit generate locusts, when God shall exert his power to produce them? The locusts which formed one of the plagues of Egypt, were

made "to devour every green thing. They were very grievous, before them *there were no such locusts as they, neither after them shall be such.*" Those in ver. 3 are very different, though made by the same power. They are not designed to injure the grass of the earth, nor any green thing, nor any tree; but those men, and those only, "which have not the seal of God in their forehead." This judgment will be similar to some of the plagues of Egypt, which fell only upon the Egyptians, inasmuch as these locusts will obey the command given them, not to hurt any of those men, who have the seal of God upon their foreheads. ver. 4. Those that were not sealed, were the ungodly in general, who have refused to listen to the sound of the former trumpets. To those locusts "it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man." From this it appears that no man will die by their venom, but their sting will be more terrible than death, so that "in those days shall men seek death and not find it; and shall desire to die, and death shall flee from them." ver. 6. In these two verses the express design of this plague of locusts is stated, and the time of its continuance,—*five months*. Then follows a description of these

terrible creatures. "The shapes of the locusts were *like* unto horses prepared unto battle; and on their heads were *as it were* crowns like gold, and their faces were *as* the faces of men." The prophet Joel, probably referring to the same judgment says, "The appearance of them is as the appearance of horses, and as horsemen so shall they run." chap. ii. 4. These were not horses and men, but bore a resemblance to them in their shapes, and in their injurious effects. "And they had hair *as* the hair of women, and their teeth were *as* the teeth of lions: and they had breastplates, *as it were* breastplates of iron; and the sound of their *wings* was *as* the sound of chariots of many horses, running to battle, and they had tails *like* unto scorpions, and there were stings in their tails, and their power was to hurt men *five months*." They came from the abyss, and are agents of the devil, who is the king over them, "whose name in the Hebrew tongue is Abaddon, but in the Greek, Apollyon." When the judgments came upon Job's family, satan the angel of the bottomless pit directed the movements of the destroyer. So will it be in this first woe.

I do not believe the locusts to be symbolic of hostile armies; nor is it in accordance with the providence of God, that there ever should be an army so numerous as locusts in

active service, for one hundred and fifty years, and yet *kill no body*, nor do any "hurt to the grass of the earth, neither any green thing, nor any tree:" but this may be literally true of these locusts, which were *like* unto horses prepared unto battle. ver. 7. Nevertheless these may so torment men, "that they shall seek death, and shall not find it, and shall desire to die, and death shall flee from them." ver. 8.

The principal writers on the Apocalypse, apply this Trumpet to the Saracens, and call it 'the Saracenic woe,' and minutely describe the fancied resemblance between the locusts and the Saracens, but there is such an obvious contrariety between the *prophetic* description of the locusts, and the *historic* description of the Saracens, that it is marvellous how any judicious writer should overlook it. Let the Reader contemplate them.

PROPHETIC DESCRIPTION OF THE LOCUSTS.

"Unto the locusts was given power, as the scorpions of the earth have power. And it was commanded them that they should *not hurt* the grass of the earth, neither any green thing, neither any tree; but *only those men* which have not the seal of God in their foreheads." ver. 3. 4.

HISTORIC DESCRIPTION OF THE SARACENS.

‘The Saracens paid no respect to any class of men small or great, nor to men of any nation, Jews or Greeks, Asiatics, Europeans or Africans. They gave all the people they conquered the choice of three things, “The koran, the tribute, or the sword,” and when the conquered begged for a truce, the conqueror sternly replied, ‘Not a month, nor an hour.’”* Abubeker who succeeded Mahomet, thus addresses his army, “I would have you to know that the fighting for religion is an act of obedience to God. But destroy no palm trees, nor burn any fields of corn; cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat.—You will find some religious persons who live retired in monasteries—let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people—who have shaven crowns,† be sure you *cleave their skulls, and give them no quarter till they either turn Mahometans or pay tribute.*”‡ Mr. Faber¶ has quoted part of the above to prove that the Saracen locusts did not hurt the grass of the earth, nor any tree, that is men. “*Be sure you cleave their skulls*” is only six lines from it! But he artfully conceals this part of the address

* Gibbon, vol. vii. ‘p. 140. † Christian Ministers. ‡ Gibbon, vol. vii. p. 188. 189. ¶ Sac. Cal. vol. ii. p. 400.

because it is directly opposed to his fanciful interpretation of the objects the locusts were sent to accomplish. ver. 4. 5.

At Aiznadin the christians implored mercy of CALED, who replied, "*Ye christian dogs you know your option*; the koran, the tribute or the sword; we are people whose delight is in war, rather than in peace."* A dreadful battle was fought which occasioned great slaughter on both sides. And the death of 470 Moslems was compensated by the consideration that they had sent to hell above 50,000 of the infidels,† the term they applied to christians. At Damascus after the loss of thousands, the christian General retreated with a sigh of despair.‡ A torrent of christian blood was poured down the streets of Damascus, and the blood thirsty Caled said, "Am I not commander of the faithful? Have I not taken the city by storm? *The unbelievers shall perish by the sword. Fall on.*"§ "Except a captive who was pardoned, and dismissed, the Arabs enjoyed the satisfaction of believing that not a Christian of either sex escaped the edge of their scimitars."|| Many thousands of the Greeks and Syrians fell by the sword of the Arabs. Abu Obeidah informed the Caliph, "We have killed of them 150,000, and made prisoners 40,000."¶ In Europe their sword was "so

* Gibbon, vol. vii. p. 195. † p. 195. ‡ p. 197. § p. 199. || p. 201. ¶ p. 208.

fatal to the Christians, that according to their sad confession, God alone could reckon the number of the slain." * There never was a people more reckless of the destruction of human life than the Moslems. "The blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet." †

The command given to the locusts was to hurt nothing, "but only those men who had not the seal of God in their foreheads." Who except real Christians have the seal of God in their foreheads? But the Saracens *hurt* those men more than any other persons. And against those to whom they were sent, the order "was given that they should not *kill them*, but that they should be tormented *five months*." The Saracens, however, not only tormented men by exacting tribute, but they killed the Christians by thousands, and spared those only who would accept of their religion, or pay tribute to them. I believe that the fulfilment of this trumpet is yet future; that under it God will plague men with swarms of locusts, such as are here described; that they will hurt the third part of men, that the torment of their stings will be more grievous than death, and that this woe will continue *five months*. In the day of this trumpet, men shall seek death and not find

* Gibbon, vol. vii. p. 288. † Vol. viii. p. 70.

it; in the days of the Saracenic war, men sought *life* but could not find it; and they desired *to live*, but life fled from them by the sword of their enemies. The time allotted by divine providence is *five months*, yet the perversion of interpreters has prolonged it to 150 years.

When this manifestation of divine wrath upon the wicked is ended, it may be said with great propriety, "One woe is past, behold there cometh two woes more hereafter." ver. 12.

THE SIXTH TRUMPET.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God." The scene of the vision is still in heaven; and as soon as the angel had sounded, a voice from the four horns of the golden altar gave him orders to "Loose the four angels that were bound in the great river Euphrates." I presume these are four angels who were sent into the country bordering on that celebrated river to slay the third part of the inhabitants, but they are ordered not to begin the work of destruction until the five months' torment of the locusts was expired. But the sound of the sixth trumpet is the signal for them to commence the work of destruction. These four angels had their appointed work, and the

time fixed for the execution of it: namely, *thirteen months, one day, and one hour*. The army under their direction, I presume, is of the same character as themselves, that is, ministering spirits, similar to those that destroyed the Syrians when the "mountain was full of horses and chariots of fire round about Elisha." 11. Kings vi. 17. The angel that inflicted the pestilence in the reign of David, was seen with a drawn sword in his hand, stretched over Jerusalem: "And there died of the people from Dan even to Beersheba 70,000 men." 1. Sam. xxiv. 15, 1. Chron. xxi. 16. I think the army of two hundred thousand thousand horsemen seen in the vision by the Apostle, are subordinate spirits, who, under the direction of the four angels, will execute the appointed judgment. The xix. chapter of this book contains a similar representation of the Messiah riding upon a white *horse*, and the armies which were in heaven following him upon white *horses* clothed in fine linen white and clean. Many commentators apply the sixth trumpet to the Turks, and suppose that the hour, day, month, and year, are equal to 391 years. But they cannot point to the page of history where it is recorded that an army of two hundred thousand thousand, that is two hundred millions, or even one hundred millions of horsemen, kept the field for that period,

and killed the third part of men. I contend therefore that the prophecy is unfulfilled, and that it will be accomplished by spiritual agents, in about thirteen months from its commencement. The prophetic times in ver. 15 have greatly puzzled some of the most celebrated writers who wonder why John did not say *time* instead of *year*, because in all other places they understand a year and years *literally*, yet here they feel compelled to interpret it to be equal at least to 360 years, while the 1000 years are reckoned common. Sir Isaac Newton, and Bishop Newton, and some others, reckon the prophetic year to consist of 360 years, while Mede, Whiston, and Faber consider it equal to 365 $\frac{1}{4}$. The two former make the period 391 natural years, whilst the three latter make it equal to 396 $\frac{1}{4}$, which gives a difference of five years and a quarter, and each party proves to his own satisfaction that history '*precisely*' confirms his own interpretation. Faber says, "We have an *unexceptionable* date." Sac. Cal. vol. II. p. 425. The Apostle adds, "And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and jacinth, and brimstone;" that is, in colours of red, blue, and yellow; "and the heads of the horses were *as* the heads of lions; and out of their mouths issued fire, smoke, and brimstone:" by which I understand that

these angels had power to command fire, and smoke, and brimstone, to destroy a third part of impenitent sinners; for it is immediately added, "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths." ver. 18. The last two verses of the chapter inform us, that this judgment will fall upon those who worship devils, and upon idolaters, murderers, sorcerers, fornicators, and thieves: and though very grievous, and destructive of human life, yet such is the obduracy of the human heart, that men who escape the most awful judgments frequently continue in their sins: so will it be in the end of the sixth Trumpet, or second woe. The wicked who survive will not repent of their evil deeds.

CHAPTER X.

The whole of this chapter, and the first fourteen verses of the next, I consider as supplementary to the sixth Trumpet, and the events predicted will occupy the space of forty and two months, or 1260 days, or about three years and a half, the time appointed for the execution of the judgments which precede the Millennium. "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." This majestic spirit

we may with propriety call the angel of decision: "and he had in his hand a little book open." This book is prophetic of the events which shall take place about the time of the sounding of the seventh Trumpet. It is called a little book probably because it contained but little; that is, only the first fourteen verses of the eleventh chapter. See Scott. The 15th verse resumes the subject of the former book, and introduces the seventh angel announcing the reign of Christ. This book is said to be open, because it can be read and understood; but the mystifying system of interpretation has shut and sealed it. The angel still holding this book or scroll in his hand, "set his right foot on the sea, and his left on the earth, and cried with a loud voice, as when a lion roareth." His mighty voice roused the prophetic thunder of heaven, for while the angel was standing in the position already described, "seven thunders uttered their voices," and the Apostle was about to write, but he was forbidden, and ordered to seal up these particular prophecies. ver. 4. "And the angel lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things which are therein, that there should be time no longer." ver. 6. Commen-

tators are divided in their opinion as to the purport of this oath. Mede, Lowman, &c. render it '*that time should not be yet.*' Vitringa, Doddridge, Hammond, Parkhurst, and others, '*that delay should be no longer,*' that is, that delay in executing the threatened judgments should be permitted no longer, or that the time for the fulfilment of the mysteries revealed by the inspired writer should be accomplished. I think it signifies that the time of God's forbearance to execute his judgments upon the wicked shall be no longer; that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." ver. 7. Upon this, a voice from heaven directed the Apostle to go to the angel (who was still standing upon the sea, and upon the earth) and to take the little book out of his hand. He did so, and the angel told him the effects it would produce. ver. 9. So he took the little book, and ate it up; and it was in his mouth sweet as honey, but as soon as he had eaten it up, his belly was bitter. It seems very desirable to know future things, but the contemplation of them often produces bitter sensations. "Alas," said an ancient prophet, "who shall live when God doeth this! Having eaten the book, as a token that he would receive the word of God, and digest

its sacred contents ; John received a second intimation of his prophetic duty : “ Thou must prophesy again, before many people, and nations, and tongues, and kings. ver. 11.

PROPHETIC NUMBERS.

As the succeeding chapters make frequent mention of prophetic numbers, it is proper that I should state the reasons which induce me to interpret them *literally*. When we read of years, months, or days, in the sacred scriptures, we should always understand them literally, unless some intimation is given by the inspired writer that he uses the terms in a figurative sense. Many modern writers are repudiating the year-day scheme as a new-fangled doctrine.* I have collected most of the prophetic passages of scripture, where years, months, weeks, days, and times are mentioned, and placed them as they occur in the sacred volume. See Table II. p. 62. and have stated my objections to the day-year scheme at page 66. I will now refer to a few of the most important passages. The Lord said to Abram, “ Know of a surety that thy seed shall be a stranger in a land that is not their’s, and they shall afflict them four hundred years.” The number four hundred is a round, and definite number, put for an indefinite; or it might be reckoned from

* See Maitland’s Second Inquiry, p. 37. Burgh on the Revelation.

a later date than the 430 years, since we are informed that the precise number was 430 years. "Now the sojourning of the children of Israel, who dwelt in Egypt was four hundred and thirty years, and it came to pass at the end of the four hundred and thirty years, even *the selfsame day* it came to pass, that all the hosts of the Lord went out from the land of Egypt." Exod. xii. 41. All commentators are agreed that these are *literal years*.

The declaration of Moses to the murmuring tribes next deserves our attention, where the forty years must be understood literally. "And your children shall wander in the wilderness *forty years*," and as the messengers had just returned from their forty days' excursion, in searching the land, they were told that the term of the punishment should be "after" or according to the number of the days in which they searched the land, even *forty days*, each day for a year, even *forty years*. Num. xiv. 33. 34. These are times prophetically announced, yet they are literal years and literal days, and the expository form in which the prophecy is delivered, renders the passage too plain to be misunderstood.

A prophetic month is also a *literal month*, and a prophetic day a *literal day*, and days, *literal days*. Examine the following

prophecy, "Ye shall not eat *one day*, nor *two days*, nor *five days*, neither *ten days*, nor *twenty days*, but even a *whole month*." Num. xi. 19. 20. What man in his senses will say these days are years, because they are found in a prophecy? And if in this, and most other prophecies, days must be understood *literally*, why not in all except the sacred writer intimates to the contrary? It was foretold by Isaiah that "Tyre should be forgotten seventy years—after the end of seventy years shall Tyre sing as an harlot," Isa. xxiii. 15. I believe all are agreed that these are *literal* years. The Babylonish captivity continued seventy *literal* years, "For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return unto this place." Jer. xxix. 10. Dan. ix. 2. The word "*times*" in some places evidently denotes *literal years*. The prophetic threatening denounced against Nebuchadnezzar is thus recorded, "Let his heart be changed from man's, and let a beast's heart be given unto him: and let seven *times* pass over him." These times were literal years, and when they had passed over him, even "at the end of the days," his understanding returned to him, and he "blessed the most High, and praised and honoured him that liveth for ever." Dan. iv. 16. 23. 25. 34.

Prideaux gives the dates of his derangement B. C. 569, and of his restoration B. C. 563. When Daniel received his prophecy concerning the ten kings; and another that should arise after them, he was informed respecting the latter, that "the saints should be given into his hand until a *time, times, and the dividing of time*." On another occasion when one enquired, "How long shall it be to the end of these wonders?" he received the following answer, "It shall be for *time, times, and an half*." Dan. vii. 25. xii. 7. In the three former instances, the word rendered times is by Parkhurst translated years, and consistency requires us to interpret the two latter, as we do the three former. The Apostle John uses the same language, and applies it to the time during which the woman abode in the wilderness, "where (it is said) she is nourished for a *time, times, and half a time*, from the face of the serpent." Rev xii. 14.

The word *months* also must be interpreted literally. "Seven months shall the house of Israel be burying Gog and all his multitude." Ezek. xxxix. 12. This seems a long time for such an employment; but if each day is reckoned for a year, the time of burying would be 210 years!! The Apostle John, predicting the marvellous blessings of the New Jerusalem, says, "The tree of life yielded her fruit every *month*;" but if this

be interpreted according to the rule generally adopted, it would yield its fruit only once in thirty years ! so that there would be twenty-nine years barrenness, instead of perpetual fruitfulness.

There are three other prophetic numbers mentioned by the prophet Daniel : the first 2300 days, which is equal to six years, four months, and twenty days. This is the period of "desolation, to give both the sanctuary and the host to be trodden under foot." Dan. viii. 13, 14. Many commentators expound this prophecy as being fulfilled by Antiochus in 2300 literal days. It is possible it might have a typical or inchoate fulfilment in the time of this cruel persecutor ; yet I expect its *literal* and plenary accomplishment "in the *last end* of the indignation, for the time appointed is *the end*,"—"when the transgressors are come to the full,—when the king of fierce countenance shall practise and prosper, and shall destroy the mighty and the holy people." Dan. viii. 19—24. The second number is 1290 days : this is the period from the time of the daily sacrifice being taken away, to the great deliverance and cleansing of the sanctuary. Dan. xii. 2, 11. I think the passage may be thus interpreted. When the Jews are restored, they will re-establish the daily sacrifice in Jerusalem. After some years the great confederacy under Prince

Gog, together with the kings of the earth, as described by Ezek. xxxviii. xxxix. Joel iii. 2, 9—11, Zech. xiv. 2, 3, and other prophets; and by the Apostle John, Rev. xvi. 14—16, will come up against Jerusalem, and cause the daily sacrifice to cease for 1290 days, or three years and seven months; then the armies will be destroyed, Zech. xiv. 1—3, and the sanctuary cleansed. The third number is 1335, which if reckoned from the same period, ends 45 days later at the era of blessedness. Prophetic days are always to be understood *literally*, unless there is some intimation to the contrary. “I will cause it to rain on the earth *forty days*.” Gen. vii. 4. To call prophetic days natural years is an unwarrantable misnomer; and such an interpretation of sacred writ ought to be abandoned by all sober commentators.

The time, times, and half a time, the forty two months, and 1260 days, are generally, and with great propriety, considered to be the same period, which is equal to three years and an half—all of which I believe are to be understood literally. The method of reckoning days for years has been tried, and in every case where time has afforded an opportunity of deciding, it has proved the calculations erroneous. See Tables II. and III. All the prophecies of the Old Testament which relate to the ministry, miracles,

sufferings, death, resurrection, and ascension of Christ, were fulfilled *literally* in about *three years and a half*, and the fulfilment of such prophecies relating to events which precede the second Advent, are definitely limited to the same period.

There are other prophetic periods also which appear intimately connected with the former, such as the "latter day,"—the "latter days," the "last time," "last times," &c. The Hebrew word **אַחֲרָיִם**, *Haacharon*, frequently rendered *latter*, might with more propriety be translated *last*, as it is in Isa. xlv. 6, xlviii. 12: "I am the first, and I am *the last*." See page 16. The passages of this kind may be divided into two classes; those which refer to the judgments upon the nations during the three years and a half; and those which relate to the blessings to be enjoyed by the church in the Millennium. The following may be reckoned among the former class: Balaam said to Balak, "Come, I will advertise thee what this people shall do to thy people in the latter or *last* days." Numb. xxiv. 14. Moses said to Israel, "When all these things are come upon thee, even in the *latter days*, if thou turn to the Lord thy God—he will not forget the covenant of thy fathers which he sware unto thee." Deut. iv. 30. "The anger of the Lord shall not return until he have executed, and till he have performed

the thoughts of his heart: in the *latter days* ye shall consider it perfectly." Jer. xxiii. 20, xxx. 24. Ezekiel, prophesying against Gog, says, "After many days, thou shalt be visited in the latter (or last) years; thou shalt come into the land that is brought back from the sword.—And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the *latter or last days*; and I will bring thee against my land, that the heathen may know me when I shall be sanctified in thee, O Gog, before their eyes." Ezek. xxxviii. 8, 16. Daniel, when prophesying of the stone that should smite the image on his feet, employs similar language: "There is a God in heaven that revealeth secrets, and maketh known to king Nebuchadnezzar what shall be in the *latter days*." Dan. ii. 28, viii. 23. The angel that instructed Daniel in the knowledge of future events, said, "Now I am come to make thee understand what shall befall thy people in the *latter or last days*: for yet the vision is for *many days*." These same things were foretold by the Apostles. "Now, the Spirit speaketh expressly that in the *latter times* some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv. 1. Paul, referring to the same period, says, "This know, that in the *last days* perilous times shall come." 11 Tim. iii. 1. Peter bears his testi-

mony to the same fact: "That there shall come in the *last days*, scoffers walking after their own lusts, and saying, where is the promise of his coming?" in Peter iii. 4, 5; and Jude says, "The Apostles told you there shall be mockers in the *last time* who should walk after their own ungodly lusts." ver. 18.

The following passages have a more pointed reference to the blessings of the Millennium which shall succeed the judgments on the nations. One of the ancients divinely taught, said, "I know that my Redeemer liveth, and that he shall stand at the *latter or last day* upon the earth." Job xix. 25. Isaiah and Micah bear their united testimony to this blessed period: "It shall come to pass in the *last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come, ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation,

neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it." Isa. ii. 2—4; Mic. iv. 1—4. "The children of Israel shall return and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the *latter days*." Hos. iii. 5. While the Jews are repeatedly mentioned by name, the Gentiles are not forgotten. "I will bring again the captivity of Moab in the *latter days*, saith the Lord." "I will set my throne in Elam,—and it shall come to pass in the *latter days*, that I will bring again the captivity of Elam, saith the Lord." Jer. xlviii. 47; xlix. 39. In all the above passages in the Old Testament, the word rendered *latter* might with more propriety be rendered *last*, as it is in Isaiah ii. 2, xlv. 6, xlviii. 12. And Mic. iv. 1.* Many writers on prophecy admit that years are to be understood literally, while they contend that *days* are to be interpreted by *years*. If this be admitted as a rule, the instances of exception are more than those of the rule, even two to one, if we give them the advantage of all the passages in which they have interpreted days by years. See the examples in

* See Faber's Dissertation on the Prophecies, vol. i. p. 89.

Table II. Such a multitude of exceptions must necessarily subvert the rule.

Having given a brief statement and explanation of prophetic numbers, we proceed to elucidate the chapters which contain them.

CHAPTER XI.

The scene of this vision is on earth, and most probably in the land of Judea, where the Apostle beholds the events foretold in the little book. "And there was given to me a reed like unto a rod." This was similar to that mentioned by Ezekiel, chap. xl. 3, 5, and designed for the same purpose. And the angel stood by him, probably the mighty angel of decision mentioned in chapter the tenth, and he ordered the Apostle to "Rise, and measure the temple of God, and the altar, and them that worship therein." That is, take a particular account of them; but he was forbidden to measure the court, because it was given to the Gentiles. The Jews are driven from their country, and their house is left unto them desolate; and even now, if they ever go to Jerusalem, it is only as pilgrims and strangers, of whom tribute is exacted, for it is given to the Gentiles, generally to the Turks, but now to the Egyptians; and will at some future time be given to some Gentiles who will, in their contempt and fury, tread it under foot for the space of forty and two months, as a desecrated place. At

the commencement of this period, which is yet future, God will raise up two witnesses, foretold by Zechariah, chap. iv. as the two anointed ones which stand before the Lord of the whole earth. Probably they will be a king and a priest, or two eminent ministers of religion, or they may be raised from the humblest stations in life; to them God will give power to prophesy 1260 literal days, or nearly three years and a half. They will bear a striking resemblance to Moses and Elijah, who did many similar miracles; especially to the latter, who called for fire from heaven to devour his enemies, and who had power to prevent rain for three years and a half: and there was no dew nor rain these years, but according to his word: "so that the heaven was shut up, and it rained not on the earth by the space of three years and six months," 1 Kings xvii. 1; Luke iv. 25; James v. 17; the identical period of the ministry of these two witnesses. And they will be clothed in sackcloth, corresponding to those days of mourning. They will have many enemies, but they will possess the means of self defence, and therefore be in perfect safety until they have finished their testimony: "If any man would hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed."

The fire proceeding out of their mouth is their word, by which they call for fire to come and devour their enemies, as Elijah did. II Kings i. 10. They will be invested with miraculous powers more than any of their predecessors, so that they have not only power to shut heaven that it rain not in the days of their prophecy, but “have power over waters to turn them to blood, and to smite the earth with ALL PLAGUES *as often as they will.*” ver. 6. Had ever any two persecuted men or oppressed churches power to do these things? Let history decide.

But “when they have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and kill them.” ver. 7. The beast above mentioned, is the last form of civil despotism, under its eighth head, to whom the ten kings shall give their power and strength. It is said he shall ascend out of the bottomless pit and go into perdition. xvii. 8—11. 13. 17. He and his agents will make war against the witnesses, and overcome them and kill them: yet they will not bury them, but leave them in some public place as trophies of their victory. “And their dead bodies shall lie in the streets of the great city, which on account of her wickedness is *spiritually* called Sodom and Egypt, but literally Jerusalem; and lest we should not recognise it under these new

names, it is added, "where also our Lord was crucified," and who does not know that was Jerusalem? The peoples, and nations, and kindreds, and tongues, who would not suffer their dead bodies to be put in graves, I consider to be all the nations composing the Gog and Magog army of Ezekiel; (chap. xxxviii. 8. 15—17.) the nations described by Joel, chap. iii. 2. 9—11. and Zech. ii. 3. and the kings of the earth, even of the whole world collected at Armageddon, and about Jerusalem, as foretold by the Apostle John. Rev. xvi. 14—16. The kings and generals of this army assembled in Palestine, under the direction of the beast that came out of the bottomless pit, esteeming the death of these two witnesses the earnest of their future triumphs, will begin to make merry, and send gifts one to another, on account of the death of the two prophets, who had tormented them. But the triumphing of the wicked is short, "After three days and an half the spirit of God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. And they heard a great voice from heaven." It was the same voice which arrested Saul of Tarsus in his mad career of persecution, and directed him to preach the gospel to the Gentiles, and which will from the throne of judgment say to his people, come ye blessed of my Father.

This voice will call these two witnesses, saying "Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them." Woe to the confederate armies, they have not time to adopt new measures, nor to escape the impending judgments denounced upon them by the two witnesses, for in the "*same hour* there was a great earthquake, and the tenth part of the city fell, and in the earthquake there were slain about 7,000 men;" and though the former plagues had not humbled them, and brought them to repent of their deeds, it was not so now, "for the remnant were affrighted and gave glory to the God of heaven."

These appear to me to be the events predicted in the little open book, which is considered by the figurative commentators as the most mysterious part of the Revelation, and it really is so with their views of the subject. They cast a mystic vail over the two witnesses, so that nobody can tell who they are. Some say they are Enoch and Elijah; others, John Huss and Jerome of Prague; some say they are priests and magistrates, others the Waldenses and Albigenses; while others as positively assert they are the Old and New Testaments. Some say they are the Jewish and Christian churches; others think that the number two does not intend that exact number.* But while they are.

* See Poole on the place.

contemplated through the mystic vail, no man can tell who they are, whether they are dead or alive, in earth or in heaven.

From a review of the whole prophecy of the witnesses, I believe they will be two individual persons; I feel persuaded they have not begun to prophesy, and am confident they have not been slain. And I think it may be proved from the account given of them, that these things will take place near the close of the sixth Trumpet, which concludes with "*a great earthquake.*" When these events have transpired, it may be said with great propriety, "The second woe is past, behold the third woe cometh quickly." ver. 14.

THE SEVENTH TRUMPET.

"And the seventh angel sounded and there were great voices in heaven, saying the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." This trumpet ushers in the most interesting and important events recorded on the prophetic page, even the second Advent of Christ to possess the kingdoms of this world as his own property, and to take to himself his great power, as King of kings and Lord of lords; and at the same time to judge the angry nations who are assembled against Jerusalem, in the valley of Decision and that of Megiddo, and

in other parts of the world, and to "destroy them that destroy the earth." It is evident from many passages of sacred scripture that the resurrection of the pious dead will be at the second Advent. So it is here asserted, that the time when the anger of the nations is roused against the Lord, is the time of judgment for the pious dead, "when he shall give reward unto his servants the prophets, and to the saints and to those that fear his name, both small and great." Here is no mention of the judgment of the wicked dead, nor of the righteous living, but only of the dead saints, and the angry nations who are to be judged and destroyed, amidst "lightnings, and voices, and thunders, and an earthquake and great hail." The same judgment is more fully described under the sixth seal, chap. vi. 12--17. and under the seventh vial, xvi. 15--21. and in immediate connexion with the coming of Christ, "Behold I come quickly;" and also at large by the Old Testament prophets. Isa. xxviii. 21. 22. Ezek. xxxviii. Dan. vii. 22--28. Joel iii. Zeph. iii. 8. Zech. xiv. 1--6. The seventh angel gives a very brief though striking epitome of these wonderful judgments which are stated more at large in the effusion of the vials. chap. xvi.

CHAPTER XII.

The twelfth and thirteenth chapters seem as hard to be understood as any portion of

the sacred prophecy. "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth; and pained to be delivered." Commentators in general say the woman is the Christian Church, that being clothed with the sun denotes her purity and glory, the moon under her feet, is the Jewish economy, and the crown of twelve stars, the twelve Apostles. Her being with child, travelling in birth and pained to be delivered signifies the increase of converts; and the trials and pains of the church, in bringing them forth. But this interpretation appears directly opposed to the other scriptures, where the church is represented as bringing forth children: Isa. liv. 1. lxvi. 7. 8. The desolate church is called to sing; and she that did not travail with child to shout for joy, because she has more children than the married wife; and of the church it is said; "Before she travailed, she brought forth, *before her pain came*, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth." Isa. lxvi. 7. 8. Here is no travelling in birth and pain to be delivered,

for before her pain came she was delivered of a man child: and all that love her are called to rejoice with her, "that ye may suck and be satisfied with the breasts of her consolation; that ye may milk out and be delighted with the abundance of her glory." ver. 11. One great hinderance to our understanding the prophecies is want of *faith*. If the events announced do not comport with our preconceived opinions of what is proper for God to do, we say with Nicodemus, "How can these things be," or with Peter, "That be far from thee Lord, that shall not be done unto thee," But such are sharply rebuked by our Lord's reply to Peter, "Get thee behind me Satan, for thou savourest not the things which be of God, but those that be of men." Mat. xvi. 23. I would not speak positively or rashly, but it appears to me the events predicted in this chapter will take place immediately before the second Advent, and the binding of Satan, who is represented as having great wrath, because he knoweth that he hath but a *short* time. This chapter seems to contain a distinct vision of what appeared in the firmament. A woman clothed with the sun, &c. which I apprehend denotes a real woman, great in rank, piety and dignity, most probably a queen, upon whose head was a crown *as it were* twelve stars, and her being with child, &c. ver. 2. needs no explanation, if the

interpretation of the 1st verse be correct. A similar prophecy was literally fulfilled, "Behold a virgin shall conceive and bear a son." And why should not this be literally fulfilled as well as the former? And there appeared another wonder in heaven, (that is in the air) a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. This dragon is declared to be the old serpent, the devil, and satan, called "the prince of the power of the air," which deceiveth the whole world, the very prototype of the sea monster, described in the thirteenth chapter. This dragon appeared so large in the heaven, that his tail drew the third part of the stars after him, "and did cast them to the earth, and he came and stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." That is with all his infernal machinations he plotted the death of the child. Her time however arrived, and she brought forth a male child who was expected by men and devils to rule all nations with a rod of iron, to punish the wicked and to protect the righteous: however both were disappointed, it appeared that the child died before it was old enough to reign, or else it was caught up alive, like Enoch and Elijah, to God and to his throne, and his mother fled into the wilderness, where God had prepared a

place for her, and where her friends should feed her, 1260 days, or about three years and a half. And there was war in heaven, that is in the vision seen in heaven. "Michael," that is Christ "and his angels fought against the dragon," that is the devil, "and his angels, and the dragon fought, and his angels, and prevailed not, neither was their place found any more in heaven." The ninth verse is a key to this part of the prophecy, and definitely fixes the true character of one of the chief actors. "And the great dragon was cast out, that old serpent called the devil, and satan, which deceiveth the whole world, he was cast out into the earth and his angels were cast out with him." From this it appears that the power of this wicked spirit will be greatly contracted, instead of being the prince of the power of the *air*, he will only be permitted to work some petty mischiefs, compared with his former achievements, and this heavenly restraint upon him was the earnest of his being shortly bound as described in chap. xx. 1—3. Upon which, a loud voice was heard in heaven, saying "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." ver. 10. But while the lessening of his power was a source

of great joy to the inhabitants of heaven, his remaining power and wrath were a terror to the inhabitants of the earth. "Woe to the inhabitants of the earth and the sea! for the devil is come down unto you having great wrath, because he knoweth he hath but a *short* time." ver. 12. And when the dragon saw that his power became limited, he exerted his remaining energies, and persecuted the woman which brought forth the man child. But the providence of God aided her flight from danger, as it did Israel from Egypt, of whom God says, "I bare you on eagles' wings, and brought you unto myself:" so she was conducted to a secret place of refuge, where she was "nourished for a time, times, and an half." Mede, Moulins, Piscator, Junius, Broughton and others, say, this passage denotes literal days, or three years and a half: and does not consistency require that the same terms should be interpreted in the same manner wherever they occur? This period to the woman was a season of *protection* from the rage of the serpent, who intent upon her destruction, did what he could to accomplish it; but events transpired which frustrated his design. This excited his wrath against the woman, and induced him "to make war with the remnant of her seed, who keep the com-

mandments of God and have the testimony of Jesus Christ." ver. 17.

CHAPTER XIII.

The scene of this vision is by the sea side. "And I stood upon the sand of the sea, and saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy." ver. 1. When prophecies are given in symbols, it is evident they cannot be understood literally. In such cases it is usual to have a key or interpretation given, as in the visions of Daniel relative to the great image—the tree,—the four beasts,—the horns; and the carpenters, the ephah, and the four chariots and horses mentioned by Zechariah. chap. i. 18—21. vi. 1—8. Many of our Lord's parables have the key as it were hanging at the door. So also the account of the beast in this chapter, and of the woman arrayed in scarlet, has an explanation, chap. xvii. and so most, if not all the symbolical representations in the sacred scriptures have some explanatory sentences annexed (except they are so self evident as to need no such helps,) and there are certain words and phrases in such narratives, that are really figurative, and are so interpreted by all commentators.

The great red dragon having seven heads and ten horns, and seven crowns upon his

heads, xii. 3. seems to be the prototype of the other beast mentioned in this chapter. I think we cannot easily mistake the power it is designed to represent, though Bishop Newton, and other commentators say he is the representative of "the Pagan Roman Empire," yet the inspired writer says he is "*that old serpent, called the devil and satan.*" A beast in prophetic language is a symbol of a *despotic* kingdom, or hierarchy, and I think the three beasts may be interpreted as follows.

The dragon represents *infernal* despotism.
xii. 3.

The beast out of the sea, *civil* despotism.

The beast out of the earth, *ecclesiastical* despotism.

The beast arising out of the sea, bears a striking resemblance to the dragon having the same number of heads, horns and crowns, and to show his antichristian character, there was placed "upon his heads the names of blasphemy." ver. 1. This beast of civil despotism is the very image of the old tyrannies exhibited to Daniel under the symbols of a lion, a bear, a leopard, and a fourth beast dreadful and terrible, having great iron teeth, and ten horns. Dan. vii. 7. So *this* beast was like a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. It is evident the chief

characteristics of the three former, were concentrated in this: and the devil made this beast his vicegerent on earth, and he acted by his direction and under his authority, therefore it is added, "the dragon gave him his power, and his seat, or throne, and great authority." ver. 2.

And John saw one of his heads wounded as it were unto death, but though it appeared mortal the beast did not die, for the deadly wound was healed. So extraordinary was the appearance of this monster, and so extensive his authority; that "all the world wondered after the beast," ver 3. and the nations worshipped the dragon and the beast, saying, "who is like unto the beast, and who is able to make war with him." ver. 4. And there was given unto him a mouth speaking great and impious things, and he used this power very extensively; "he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." He became a terrible persecutor, and made war with the saints, and tyrannized over all kindreds and tongues, and nations; and all the inhabitants of the earth, either through love or fear were devoted to his interest, except the true saints of God. And power was given to him to *make war* forty two months. Most copies of the Greek Testament have πολεμον ποιῆσαι, to

make war: and this rendering is confirmed by the 7th verse, "And it was given to him to make war with the saints." Though this beast has arisen, and has showed six or seven of his monstrous heads, yet he has one more to exhibit under which he will exercise his tyranny, blasphemy, and power over all kindreds, and tongues, and nations, until he shall finish his fell career in the battle of Armageddon. This will take place about the time of the advent of Christ, which is foretold in the next chapter. When the beast does appear in the plenitude of his power, he will be so astonishingly attractive in his person and measures, that "all who dwell upon the earth shall worship him, whose names are not written in the book of life." These facts are so important and universally interesting, that it is added "If any man have an ear to hear, let him hear." This tyrant will lead many persons captive, and many saints will he kill with the sword. This will be the time of trouble, such as never was, and never will be again: yet the persecuted will be eminent for their christian virtues, the contemplation of which induced the pointed remark, "Here is the patience, and faith of the saints." ver. 10. Farther particulars will be given of this beast when we come to the interpretation given in the seventeenth chapter.

THE BEAST THAT ROSE OUT OF THE EARTH.

I proceed now to explain the import of the beast that rose out of the earth. "And I beheld says the Apostle, "*another* beast coming out of the earth; and he had two horns like a lamb, and he spake as a dragon." ver. 11. A wild beast is a symbol of a cruel persecuting kingdom or hierarchy. I consider this beast to be *ecclesiastical despotism*. His resemblance to a lamb, denotes his apparent innocence. His two horns are emblems of his power, but his speech betrayeth him, for he spake as a dragon, so that he is but a wolf in sheep's clothing. The first beast is *civil power* exercised and perverted to diabolical purposes: the second is *ecclesiastical power* in the same predicament. "And he exerciseth all the power of the first beast," and causeth all that dwell upon the earth to acknowledge his power in the church, "saying, that they should make an image to the beast," and acknowledge and worship or obey the same power in the church. And that popes and councils should make laws, and decree rites, and ceremonies, and exercise power and authority in the church, the same as kings and parliaments make laws and exercise authority in the state. The great men in the popish and other hierarchies have done these things for ages, so

that this ecclesiastical despotism may be said to give life (or *pneuma* spirit) to the image of the beast, so that it could speak authoritatively and act energetically, and cause that as many as would not submit to this ecclesiastical authority, should be killed. ver. 15. How strikingly have these things been exemplified in the Pope of Rome, who has been declared universal bishop, and head of all the churches in Christendom! And it is said, "he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, that no man might buy or sell, save he that had the mark of the beast or the number of his name. Many persons have tried to find a word containing letters, which when reckoned up numerically shall amount to 666, and the Greek word *Λατρευος* is as good an illustration as any word which has been adduced, though *Αποστατης*, according to Faber is to be preferred. Lovett adds to Latinus, Mahomet according to the Greek orthography *Mao-metis*. But the number is given in the Greek Testament in the three letters *χξς'*, which I apprehend will be the three initials of his names or titles, then it will be nearly as plain as the prophecies of the names of Josiah, Cyrus, John or Jesus. The beasts have been long in existence, but they are not *revealed* so fully as they will be in the last days, or

forty two months, in which they will exercise their despotism in the most conspicuous manner. This will be their hour and the power of darkness. These events will occur immediately preceding the coming of Christ, at which time the beast and the false prophet, or the first and second beasts, will be cast into the lake of fire and brimstone, and satan will be bound during the Millennium, after which he will be cast into the same place of torment with them. Rev. xx. 10.

CHAPTER XIV.

This chapter is supplementary to the seventh Trumpet, at the sounding of which, the kingdoms of this world will become the kingdoms of our Lord and his Christ. xi. 15. It contains a vision of the second Advent. Here the Messiah, under the emblem of a Lamb, is seen standing upon "the mount Zion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads." "And they sung a new song before the throne, and *before the living creatures*, and the elders, and no man could learn it, but those that were redeemed from the earth," of whom it is said "These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth." They had not committed fornication with the kings of the earth, nor prostituted

themselves like the whore of Babylon and her daughters. "These were redeemed from among men, being the first fruits unto God, and the Lamb; for they are without fault before the throne of God." The 144,000 is a definite number, put for an indefinite one. These are now seen in their resurrection state, "without fault" or perfectly holy,—marked as the children of God with their Father's name upon their foreheads. "They are equal to the angels, and are the children of God, being the children of the resurrection." Luke xx. 36. "Them that sleep in Jesus will God bring with him." These are the attendants of the Lord at his second Advent, when he shall come to be glorified in his saints, and to reign upon the earth. The news of this most interesting event is called "*the everlasting gospel*," or more properly *the good news everlasting*,* which is to be preached to all nations, and connected with this event, is "the hour of his *judgment*" upon the beast, the false prophet, the great city Babylon, and all antichristian powers. And the angel seen flying in the midst of heaven has an order to publish the *good news* of these events to every nation, and tongue, and people, that dwell upon the earth, saying with a loud voice, "Fear God and give glory to him, for the hour of his judgment is

* Campbell on the Four Gospels, vol. I. p. 208.

come; and worship him that made heaven and earth, and the sea, and the fountains of waters." And there followed another angel that denounced the judgment in more explicit terms, saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And after him a third angel (the messenger of warning) followed, saying with a loud voice, "If any man worship the beast and his image, and receive his mark on his forehead or in his hand, the same shall drink of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." ver. 11. The angel again directing John to this interesting company, who had so patiently endured while on earth, said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." ver. 12.

Then a voice from heaven commanded an important truth to be written. "Blessed are the dead dying in the Lord," that is all the dead who have died in the Lord are blessed from

henceforth, having obtained the blessedness and holiness of the first resurrection, which the Apostle Paul and the primitive christians were so anxious to attain. (See Phil. iii. 11. Heb. xi. 35.) There is no one time from which the pious dead will be more blessed than another, excepting it be at the resurrection, when their happy spirits will be re-united with their risen and perfect bodies, "*From henceforth*" they will be more blessed than at any former period, for they will be like Christ, and see him as he is, "Yea saith the Spirit, that they may rest from their labours; and their works do follow them." ver. 13.

The voice having ceased, the Apostle looked again, "and beheld a white cloud; and upon the cloud one sat like the Son of man, having on his head a golden crown, and in his hand a sharp sickle:" not standing now upon the mount Zion, but seated upon a cloud, and prepared to execute judgment upon his enemies. Now, the fourth angel came out of the temple which is in heaven, as an herald from the Father to the Son who sat upon the cloud, saying, "Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe; and he did so, and the earth was reaped." ver 16. Jer. li. 33.

Then a fifth angel came out of the temple, having a sharp sickle, as if prepared for

judgment; and after him a sixth, which had power over fire, came out from the altar, and cried with a loud voice to his fellow: "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth: for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." To this great slaughter, frequent testimony is borne by the sacred writers: Isa. lxiii. 1—6; Joel ii. 30—32; iii. 1—17; Dan. xi. 40; and Rev. xvi. 18—21. All these passages synchronize* in the battle of Armageddon. These are the judgments of God upon the antichristian powers gathered out of all nations against Jerusalem. At this time the Son of man shall "smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked," Isa. xi. 4; for he cometh to "judge and make war," having "the armies which were in heaven" in his train. Then his word will be like a sharp sword, and "with it shall he smite the nations, and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." Rev. xix. 15. The judgments represented by the harvest and the vintage are both in Judea, at Armageddon, and the valley of Decision. "And the winepress was trodden without

* See Faber's Sac. Cal. vol. iii. 307, 308.

the city, (Jerusalem,) and blood came out of the winepress even to the horse bridles." Such was the dreadful carnage seen by the Apostle, and anciently described by the prophet Joel: "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." On this decisive occasion the allied armies will be collected by a special proclamation, as if from heaven: "Prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your ploughshares into swords, and your pruninghooks into spears; let the weak say, I am strong. Assemble yourselves, all ye heathen—and come up to the valley of Jehoshaphat." They will anticipate a decisive victory; but God saith, "There will I sit to judge the heathen round about." Then the same order is given to the Captain of our salvation and the armies that follow him: "Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow; for *their* wickedness is great." "Multitudes, multitudes in the valley of Decision; for the *day of the Lord* is near in the valley of Decision." Joel iii. 2, 9—14. Zechariah foretells the same conflict: "I will gather all nations against

Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." Zech. xiv. 2, 3. See also Ezek. xxxviii. and xxxix.; Rev. xviii. and xix. which refer to the same events.

This view of the chapter gives us a definite idea of the principal person in the vision, *the king Messiah*,—his attendants, *the armies which were in heaven*,—his messengers, *the holy angels*,—the place where the battle is to be fought, *Jerusalem*,—the persons engaged in the conflict, *all nations*,—the result of the battle, *victory to the Lord, and destruction to his foes*.

CHAPTER XV.

The *seventh* Trumpet appears to me to contain the seven Vials, or last plagues, and this chapter to be introductory to their effusion. "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." This declaration shows that these vials of wrath complete the judgments of God upon his enemies. Having contemplated the seven angels, he saw in another part of the vision, as it were

a sea of glass mingled with fire, which are emblems of a peaceful and glorious state. And on this celestial platform he saw the risen saints who had gotten the victory over civil and ecclesiastical usurpation, and over the badge of a corrupt church, "having the harps of God." And he heard them "sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints: who shall not fear before thee, O Lord, and glorify thy name? for thou only art holy, for all nations shall come and worship before thee; for thy judgments are made manifest." ver. 2—4. While the saints are singing the song of Moses and the Lamb, they anticipate and foretell the future reign of Christ, and the universal homage of mankind: "All nations shall come and worship before thee." ver. 4. It appears from comparing the accounts of the harvest and the vintage, with the seventh Vial, that they synchronize, and refer to events which will occur after the second Advent. See xiv. 14, 15; xvi. 15—21.

John listened with attention to the song of the saints until it was for a time suspended; then adds, "After that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened. And I saw the seven

angels come out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles." And one of the cherubic order, that is, "one of the four living creatures, gave unto the seven angels seven golden" bowls, basons, or "vials, full of the wrath of God, who liveth for ever and ever." And the temple in heaven out of which the angels came, "was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled." Similar things occurred on earth in the tabernacle of Moses, and the temple of Solomon: "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle." *Exod. xl. 34, 35.* When Solomon dedicated the Temple, "the house was filled with a cloud, so that the priest could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God." *II. Chron. v. 14.* At this part of the vision, the seven angels appear prepared to go and pour out the vials of wrath; they are only waiting to receive the divine commands.

The resemblance between the Trumpets and the Vials has induced some writers to consider them the same.* Yet I incline to think with those who refer them to different events. The first Trumpet brought hail and fire mingled with blood—the first Vial, a grievous sore. Under the second Trumpet, the third part of the sea became blood—under the second Vial, the sea became blood. Under the third Trumpet, the rivers and fountains of waters were made bitter—under the third Vial, the rivers and fountains of waters became blood. Under the fourth Trumpet, the luminaries of heaven were eclipsed—under the fourth Vial, the sun shone brighter, so as to scorch men with fire. The fifth Trumpet brought the plague of locusts—and the fifth Vial, the plague of darkness in the kingdom of the beast. Under the sixth Trumpet, there was an army of horsemen—under the sixth Vial, the river Euphrates is dried up. Under the seventh Trumpet, there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ,—judgment, earthquake, and great hail.—Under the seventh Vial, there was a great voice from the throne, saying, It is done—a great earthquake, and the plague of hail. From comparing the different judg-

* Lovett.

ments announced, it appears that the seventh Trumpet includes the seven Vials, as the seventh Seal includes the seven Trumpets, and that the Seals, Trumpets, and Vials will all end together, when the voice says, "IT IS DONE."

In the plagues of Egypt, the blood, the frogs, the lice, the flies, the boils, the hail, the fire, the locusts, the darkness, and the death of the first born, must all be understood *literally*; so in these seven last plagues, the grievous sore, the blood, the scorching heat, the darkness, the drying up of the Euphrates, the thunder and lightning, and the earthquake, must also be understood *literally*. The Apostle continues to inform us what events followed: "And I heard a great voice," that is, the voice of God, "out of the temple," or immediate residence of the Deity, "saying to the seven angels, Go your ways, and pour out the Vials of the wrath of God upon the earth." The effusion of the six Vials will take place within a short time previous to the second Advent, but I apprehend the seventh will be poured out at or after that event. Many passages support this view of the subject. The Lord will destroy that wicked one *with the brightness of his coming*. II. Thes. ii. 8. The harvest and vintage will take place while the Son of man is sitting upon a cloud. Rev. xiv. 14—20. And the account of the battle of Armageddon is

introduced with notice of the Advent: "Behold, I come as a thief." xvi. 15, 16. This battle will be the final destruction of the confederacy, and evidently will occur under the seventh Vial. The complete destruction of all the enemies of the church will be at the coming of him who is called Faithful and True, and who in righteousness doth *judge and make war*, and whose name is called the Word of God. xix. 11—13.

FIRST VIAL.

"And the *first* angel went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men that had the mark of the beast, and upon those that worshipped his image." These ulcers will be like the boils and blains which fell upon the Egyptians, only more grievous. Exod. ix. 8—10. I believe this will be literally accomplished upon the adherents of the great antichristian power, called the beast. All commentators understand the sufferers under this vial to be *men*, literally, but the grievous sore figuratively. But I understand them both *literally*. Bishop Newton says "whether the *sores* and *ulcers* are natural or moral, the events must show." Dr. R. N. Adams is of opinion that the Seals, Trumpets and Vials, are unfulfilled, and that the events foretold under them will take place immediately preceding the second Advent.*

* The opening of the sealed Book, p. 3, 4, 157.

THE SECOND VIAL.

“And the *second* Angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea.” At this time the second beast was doing great wonders, and deceiving them that dwell upon the earth, by means of those wonders which he had power to do in the sight of the first beast, and God to disgrace him, and magnify the divine power by a stupendous miracle, gave orders that the second angel should pour out his vial upon the sea, probably upon the Mediterranean sea, and others adjoining the territories where the beast held his seat, and exercised his power. This vial is similar to the first plague of Egypt. Exod. vii. 17—21. and the second Trumpet. Rev. vii. 8.

THE THIRD VIAL.

“And the *third* angel poured his vial upon the rivers, and fountains of waters, and they became blood.” This brought the judgment to their doors and to their tables, so that they had blood to drink; they had a bloody sea, bloody rivers, and bloody springs, similar to the first plague of Egypt, only more general, and more awful; and this came upon them because they would not worship him who made *the sea* and the *fountains of waters*. xiv. 7. And the angel of the waters praised the

justice of God, saying, "Thou art righteous because thou hast judged thus: for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy." The evident justice of this plague induced another angel from the altar, to unite with the angel of the waters, saying, "Even so Lord God Almighty, true and righteous are thy judgments." ver. 7. Psa. cv. 29. Rev. vi. 10.

THE FOURTH VIAL.

"And the *fourth* angel poured out his vial upon the sun," by which it gave a more intense heat, so as to scorch men with fire; thus the sun smote them by day. "And men were scorched with great heat." God once caused the sun, or solar light to stand still, Josh. x. 13. and at another time to veil its face in darkness, Mat. xxvii. 45. and to display his fiery wrath, under this vial he will cause it to give an intense heat, so as to scorch men with fire; but such will be the hardness of their hearts, and the wickedness of their dispositions, that they will blaspheme the name of God which hath power over these plagues, and will not repent to give him glory. ver. 9. And while they continued blaspheming the name of God on account of the scorching heat of the *sun*, the plague of *darkness* commenced.

THE FIFTH VIAL.

“And the *fifth* angel poured out his vial upon the seat of the beast,” that is upon the chief city or country where he held his court, “and his kingdom was full of darkness,” similar to that which covered the land of Egypt for three days, under the ninth plague. But this plague only exasperated them to desperation, so that “they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains, and their sores, and repented not of their deeds.” ver. 11.

THE SIXTH VIAL.

“And the *sixth* angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared.” This river was dried up by Cyrus, that his troops might pass along its bed, Isa. xlii. 15. xliv. 27. but under this vial it will be done by the immediate power of God. A similar miracle will be wrought upon the Nile, when “he shall smite it in the seven streams thereof, and make men go over dry shod,” for “the river shall be wasted and dried up,” Isa. xi. 15. xix. 5. and thus he will fulfil his word. “I will make the rivers dry.” Ezek. xxx. 12. The same power that divided the waters of the Red Sea, and the river Jordan will make

this great river dry, that the way of the kings of the east might be prepared, so that they may unite with the kings of the west, and of the whole world in the decisive battle of Armageddon. And in order to muster this mighty confederacy of kings, there went out three unclean spirits like frogs. These animals were formerly considered as symbols of a divine afflatus,* and are here used as emblems of satanic inspiration. One went out of the mouth of the dragon, that old serpent, called the devil and satan, chap. xii. 9. another went out of the mouth of the beast of civil despotism; and a third out of the mouth of the false prophet, or two horned beast of ecclesiastical despotism, which looked like a lamb and spake as a dragon. xiii. 11. These croaking advocates of the divine right of kings and priests will resemble that demon which was permitted to be "a lying spirit in the mouth of Ahab's prophets," which produced his fall at Ramoth Gilead. They are declared to be "the spirits of devils," or demons "working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." ver. 14. Probably they will attribute the drying up of the Euphrates to their agency, and as a token from God of their success. While this

* Jacob Bryant, p. 39. 40. 46—48.

mighty confederacy is preparing to destroy the church of God, and establish themselves in the earth; Jesus is preparing to come against them in all the glory of his Father, and his holy angels, when he will direct the artillery of heaven and earth against them, "Behold I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." And (by permitting these spirits of devils to deceive the kings of the earth) "they gathered them together into a place called in the Hebrew tongue Armageddon." The gathering of this immense army is foretold by Ezekiel xxxviii. xxxix. Joel iii. Mic. iv. 11—13. Zeph. i. 15—18. iii. 18. Zech. xii. 2. 9—11. xiv. 2. 12—15. and other sacred writers as well as by the Apostle John.

THE SEVENTH VIAL.

"And the *seventh* angel poured out his vial into the air; and there came a great voice out of the temple of heaven," such as was heard at the baptism of Christ, at his transfiguration, and at the conversion of Saul of Tarsus, "saying, It is done:" thus announcing the completion of the predicted judgments. The pouring out of this vial upon the air denotes universality. The others were partial; this is general. It produced the most awful effects, even war in

the elements. The whole atmosphere was affected by it, and there were extraordinary voices, and pealing thunders, and vivid lightnings, and there was a great earthquake, such an one as had never occurred since men were upon the earth; an earthquake so mighty and so great, that Rome the great city that ruled over the kings of the earth, was divided into three parts by it, a certain prelude to its utter destruction, and not of that city only, but of the cities of all nations. "And great Babylon, the mother of harlots came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." ver. 19. So great was the earthquake, that the islands disappeared, and the mountains were shook down into the vallies, so that they could be no more recognised; and at the same time "there fell upon men a great hail out of heaven, every stone about the weight of a talent:" yet the wicked were hardened to the last, and died in rebellion, blaspheming God "because of the plague of the hail, for the plague of the hail was exceeding great." ver. 21. Hail in general is sent in small stones, which do but little injury, but the Creator has larger in his storehouse, and to him who entertains doubt, on account of their magnitude and weight, he says, "Hast thou entered into the treasures of the snow?

or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war? Job xxxviii. 22. 23. This last judgment upon the enemies of God will be similar to that which fell upon the Egyptians, when the Lord rained upon them a very greivous hail. Exod. ix. 24. And like that recorded by Joshua, which fell upon the enemies of Israel; "The Lord cast down *great* stones from heaven upon them:—they were more which died with hailstones, than they whom the children of Israel slew with the sword." chap. x. 11. This plague seems to be foretold Psa. xviii. 12. 13. Ezek. xxxviii. 22. and Rev. xi. 19. This last plague will be general, and far more destructive than any which have preceded it: so that a great voice will cry "*It is done.*"

The seventh Trumpet includes the seven vials, and when the last is poured out, the glorious Millennium will commence, and "the kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." I think the first six vials will be poured out during the ministry of the two witnesses, and the seventh after they are caught up to heaven, which last plague will destroy their enemies at the battle of Armageddon. This last battle of "the great day of God almighty,"

will be fought at the commencement of the seventh Trumpet. chap. xvi. 16. 17. "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished."

The following chapters are explanatory and supplementary, and the events predicted are not consecutive. The seventeenth and eighteenth chapters relate to the character and destruction of the mother of harlots, and the scarlet coloured beast on which she sat. The nineteenth chapter introduces the King of kings riding upon a white horse, (which is the emblem of a pure government,) and destroying the mighty confederacy collected at Armageddon. xvi. 16. The twentieth describes the binding of Satan, which takes place at the same time; and the subsequent Millennial reign of Christ and his saints upon the earth. The twenty first and twenty second close this prophetic book, each of which chapters will be explained in its proper place.

CHAPTER XVII.

This chapter is explanatory of *Great Babylon*, which was mentioned under the seventh Vial, xvi. 19. And there came unto John one of the seven angels, most probably the seventh, who had just poured out his Vial in the air, which brought down divine vengeance upon Babylon the great; and the

angel said, "Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication." The epithets, fornication, whoredom, and adultery are usually employed to describe idolatrous practices, and these are the prominent characteristics of the power called Babylon the Great, so that "the inhabitants of the earth have been made drunk with the wine of her fornication." The scene of the vision is in the wilderness,* where the Apostle saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. ver. 3. The beast is the same as is described in chap. xiii. 1—10, to whom the dragon gave his seat and great authority. I incline to think that the "*terrible*," *one-headed* beast of Daniel is the representative of the Roman empire; but I cannot suppose the *seven-headed* beast of John to represent the same power, but believe it to be the true representative of *civil despotism* on which the woman sitteth; and that she is the repre-

* Recent travellers say—"We beheld Rome! It stood in the midst of the wide waste of Campagna"—"Far as the eyes can reach, the dreary solitude of Campagna stretches about twenty miles in every direction. To the west, a wild sullen flat extends to the sea. Over this wild waste no rural dwelling, nor scattered hamlets, nor fields, nor gardens, such as usually mark the approach to a populous city were seen. All was ruins."—*Rome in the Nineteenth Century*, vol. I. p. 95—99.

sentative of a harlot church, with whom the kings of the earth have committed fornication. The scarlet colour of the beast, is the symbol of bloody cruelty. The woman had the same characteristics, she was arrayed in *purple and scarlet colour*, and decked with gold, and precious stones, and pearls; having a golden cup in her hand, as if to invite her lovers to her banquet of wine; but it was "full of abominations and filthiness of her fornication." And so notorious was her character, that "upon her forehead was written, *Mystery, Babylon the great, the mother of harlots*," and she was also the mother of the "abominations of the earth," and "was drunken with the blood of the saints, and with the blood of the martyrs of Jesus." This excited the astonishment of the Apostle, so that he "wondered with great admiration." The interpreting angel observing his consternation, said, "Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast which thou sawest was, and is not." This first explanatory sentence shows plainly that the beast cannot represent the secular Roman Empire, because the beast *was*, and *is not*, but the Apostle might have said the Roman Empire *is*, and *was not*; or *was not*, but *is*, in existence now. This beast therefore was

not extant in the time of John, but it did exist formerly, and at some future time, *shall* ascend out of the abyss, or bottomless pit," and perform the deeds ascribed to him, "and then go into perdition." When he does make his appearance all the inhabitants of the earth shall wonder at him, and worship him, (except the saints,) when they behold the beast that *was* and *is not* although he is in embryo in every despotic government, and in the '*un-Holy Alliance*,' and will make his appearance in his appointed time. Now if his actions may be allowed to originate his proper name, I should say it is *civil despotism*. This when carried to its utmost height and extent, corresponds in every particular to this sea monster. The question is, when did it exist? I reply that it existed in its first head in the person of Nebuchadnezzar, who made a great image of gold, and set it upon the plain of Dura, and then assembled together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, unto the dedication of it. Then by his own absolute authority, he ordered the city herald to make the following proclamation "To you it *is commanded*, O people, nations and languages, That at what time ye hear the sound of cornet, flute, harp, sackbut, psaltery, dulcimer and all kinds of music, ye fall down and

worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshippingeth, *shall the same hour be cast into the midst of a burning fiery furnace.*" Dan. iii. 1—6. No despot who ever existed sustained the character of the beast, or first head of the beast, so evidently as this king of Babylon; and his acknowledged prophetic representative is a lion, the lord of the forest, and king of wild beasts.

"Here is the mind that hath wisdom;" or Let him that hath wisdom, understand the interpretation of the heads. "The seven heads are seven mountains on which the woman sitteth," that is Rome, which was built upon seven hills, and is to be the seat of government of the last head. And these heads are seven kings who have followed the example of Nebuchadnezzar the first head.—"Five are fallen," which I think are Nebuchadnezzar, Xerxes, Alexander the Great, Antiochus Epiphenes, and Julius Cæsar; all these had fallen in the time of John, and Domitian* the Roman Emperor, who was a notorious persecutor of the Christian church, was the sixth, "one is," and the other, proba-

* "This persecution was occasioned by the fears that Domitian was under of losing the empire, for he had been informed that from among the relations of Christ, a man should arise, who, possessed of a turbulent and ambitious spirit, was to excite commotions in the state and aim at supreme dominion." *Mosheim's Ecclesiastical History*, vol. I. p. 66.

bly Charlamagne, is "yet to come, and when he cometh he must continue a short space." ver. 10. And the beast that was, so conspicuous in the person of Nebuchadnezzar, was then in full power, but was not so when John wrote, though he was in existence then. This same beast in the plenitude of his power is the eighth, and is of the same nature and spirit as the preceding seven, and will concentrate in himself all the pride, energy, and diabolical principle of his predecessors, and when he comes he will attempt universal dominion. His origin is hell, and he shall ascend out of the bottomless pit, and when he has made his last desperate attack upon the Lamb, he shall be completely conquered and go into perdition, and the ten kings his allies shall perish with him. ver. 14. I think this eighth head of the beast is the personal Antichrist, prince Gog, foretold by Ezekiel xxxvii. and xxxix. The same of whom God saith "Thou art he of whom I have spoken in old time by my servants the prophets, in the days of these years that I would bring thee against them." Ezek. xxxviii. 17. The wilful king predicted by Daniel xi. 36. That man of sin, who is to be *revealed*, the son of perdition; even "that wicked" one "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." II. Thes.

ii. 3. 8. I am not prepared to say whether he will be a king or a pope, or both united in one person. Two things however are plain : that his time will be *short*, and that his end will be *perdition*.

I feel persuaded the beast with seven heads does not represent the Roman Empire, and its various forms of government.

1. Because the Roman Empire was in existence in the time of John, whereas the angel says the beast *was*, and *is not*, and *shall* ascend out of the bottomless pit.

2. Because there were more forms of Roman government than *seven*. There were Kings, Consuls, Dictators, Pro-dictators, Decemvirs, Triumvirates, Tribunes, Interrex and Emperors.

3. Because these forms of government were not consecutive.*

4. Because the ten kings are contemporary with the eighth head of the beast, which is not yet come.

The angel having interpreted the seven heads, proceeds to explain the import of the horns. "The ten horns which thou sawest are *ten kings*, which have received no kingdom as yet." Most writers on the Apocalypse say they are ten kingdoms. But it does not become fallible interpreters to contradict the

* See S. R. Maitland's II. Enquiry, pages 147 to 174. Every student of prophecy ought to read Mr. Maitland's two Enquiries.

angel. This interpretation involves also the absurdity of ten *kingdoms* having received no *kingdom*: for these ten kings are said "to have received no kingdom as yet," nor will they until the eighth head of the beast becomes dominant, then they will receive power *as* kings "one hour," that is a short time, with the beast." For *ωρα* hour, a short season. See John iv. 32. v. 35. Philemon 15. 1. John ii. 18. This regal power will be received just before the last conflict, when they shall make war with the Lamb and the Lamb shall overcome them. For the supposed ten kingdoms as given by the most celebrated commentators, see Table V. p. 101. All the authors have fixed upon ten portions of the Roman Empire, but no three upon the same ten, a plain proof they are most of them in error. Machiavel mentions ten divisions of the Roman Empire as a matter of history, and others have applied the prophecy to them without questioning the propriety of it. Some reckon all the kingdoms in existence now, forgetting that three were plucked up before the little horn, Dan. vii. 8. so now, there can be but *seven* remaining.* It is a fact that all the nations into which the Roman Empire was divided, first opposed its authority, and afterwards declared war against it; and when they had

* Faber's Sac. Cal. vol. II. 105.

gained the victory, declared their own independence. But not so the ten kings. There is no division among them, for they "*have one mind*, and shall give their power and strength unto the beast." ver. 13. These ten kings have two characteristics which are common to them all, which have never met in half that number of kings or nations under heaven, that is *love* to the *beast* and *hatred* to the *whore*, or in the language of the prophecy, "These have *one mind* and shall give their power and strength unto the beast," "For God hath put it into their hearts to fulfil his will, and to agree to give their kingdom unto the beast, until the words of God shall be fulfilled." ver. 17. And it is equally evident that "these shall hate the whore, and make her desolate and naked," that is strip her of her meretricious ornaments, "and shall eat her flesh," that is appropriate her revenues to their own use, "and burn her with fire," that is utterly destroy her. These events will take place a short time before the battle of Armageddon, when they will "receive power *as kings*, one hour with the beast." Then uniting with the great confederacy, xvi. 14. they "shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings : and they that are with him are called, and chosen, and faithful." ver. 14. It was noticed

in the first verse that "the great whore" was sitting "upon *many waters*," concerning which the angel gives the following interpretation, "The waters which thou sawest are peoples, and multitudes, and nations, and tongues." That is all nations where the Roman Catholic creed is professed; and ecclesiastical tyranny practised, and that the Apostle might have a clear perception of the woman, he added one more explanatory remark, "And the woman which thou sawest is that great city which reigneth over the kings of the earth." ver. 18. This I believe is Rome, which in ecclesiastical affairs reigneth over the kings of the earth.

CHAPTER XVIII.

After the interpreting angel had finished his account of the woman—the waters—the beast—the seven heads, and ten horns; the Apostle adds, "And after these things I saw another Angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed

rich through the abundance of her delicacies." Similar declarations are made by an angel, chap. xiv. 8. The Apostle then relates what had occurred on a previous occasion, apparently just before the destruction of the mother of harlots, though not recorded here in chronological order. "And I heard another voice from heaven," even the voice of God, "saying, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." From this exhortation to come out of her, it appears that God has some people in communion with this harlot church. He then assigns the cause of her judgment, "for her sins have reached unto heaven, and God hath remembered her iniquities." He then gives an order to the saints, "who are with him, the called, chosen, and faithful" instruments of his vengeance, saying, "Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her, for she saith in her heart, I sit as a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, mourning, and famine." Rome the seat of the antichristian hierarchy will not be destroyed by war, but by an

earthquake and fire. Most probably the combustible materials which abound under the surface of Italy, will explode and cause the great earthquake described, xvi. 18. and that the crust of the earth will break, and the whole city suddenly sink into the crater of this immense volcano.* "She shall be utterly destroyed with fire, for strong is the Lord who judgeth her." And the fire will keep perpetually burning as a monument of God's righteous judgment, and the smoke of her torment will ascend up for ever and ever. xiv. 11. xix. 3. "And the kings of the earth who have committed fornication, and lived deliciously with her, shall bewail her, and lament when they shall see the smoke of her burning," which will be so awful that they will stand "afar off for the fear of her torment, saying, "Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come." Next in the train of mourners appear the merchants of the earth weeping and mourning over her "because no man buyeth their merchandise any more." The particular kinds of merchandise are enumerated ver. 12. 13. We then have a description of her destitute and hopeless condition: "and the fruits that thy soul lusted after, are departed from thee, and all things which were dainty and goodly, are

* See "The Crisis" by B. D. Bogie, p. 100.

departed from thee, and thou shalt find them no more at all." ver. 14. Then those which supplied her with luxuries are again introduced to our notice. "The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in one hour is so great riches come to nought." ver. 16. 17. Next in the train of mourners are the seafaring men, "And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust upon their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness!" Her plagues and judgments are represented as coming suddenly and speedily upon her, for in one hour is she made desolate." ver. 8. 10. 19. The whole of this description is given by the voice from heaven, ver. 4. and now the same voice of the Eternal commands all the inhabitants above to triumph in her destruction. "Rejoice over her thou heaven, and ye holy apostles and prophets; for God

hath avenged you on her." And to show the suddenness and completeness of her destruction, and the force by which it will be executed ; "A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence, shall that great city Babylon be thrown down, and shall be found no more at all." And to exhibit the total change in her circumstances, and to prove her destruction final, it is added, "And the voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more at all in thee ; and no craftsmen of whatsoever craft he be, shall be found any more in thee ; and the sound of a millstone shall be heard no more at all in thee ; and the voice of the bridegroom and of the bride shall be heard no more at all in thee : for thy merchants were the great men of the earth ; for by thy sorceries were all nations deceived." And finally to show the equity of her punishment, it is stated that in her was found the blood of prophets, and of saints, and of all that were slain upon the earth. ver. 24. Such will be the circumstances of the destruction of this antichristian hierarchy, called the Mother of Harlots : and it seems but fair to conclude, that as her daughters are partakers in her crimes, so they will receive of her plagues.

“After these things,” that is, after the destruction of the Mother of Harlots, the heavenly mandate was obeyed, “Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.” And “I heard a great voice of much people in heaven, saying, Alleluia, salvation, and glory, and honour, and power, unto the Lord our God : for true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.” Then they paused for a moment, and looked down upon the conflagration of that great city which reigned over the kings of the earth. “And again they said, Alleluia ; and her smoke rose up for ever and ever.” And the four and twenty elders of the church triumphant, and the four cherubic living creatures, fell down and worshipped God, that sat upon the throne, saying, Amen ; Alleluia. “And a voice came out of the throne, saying, Praise our God, all ye his servants that dwell on the earth, and ye that fear him, both small and great.” “And I heard as it were the voice of a great multitude,” and the sound of their united voices was like “the voice of many waters, and as the voice of mighty thunders, saying, Alleluia :” Their joy was excited by the destruction of the “great whore

which did corrupt the earth with her fornication ;" but it was raised to the highest strains by the approaching reign of the Almighty, and the marriage of the Lamb : and they said one to another, " Let us rejoice and be glad, and give honour to him ; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her it was granted that she should be arrayed" in all her bridal attire, " in fine linen clean and white, for the fine linen is the righteousness of the saints." ver. 8. So important is this period to the church of Christ, that it is again announced by an order from the throne : " Write, Blessed are they which are called unto the marriage supper of the Lamb ;" and by an assurance that " these are the true sayings of God." The apostle was so overcome with the united harmony of heaven and earth, and the announcement of the approaching marriage of the Lamb, and the Millennial reign of Christ, that he forgot that the bearer of the good news was no more than a fellow creature ; so he fell down at his feet to worship him, but the angel said, " See thou do it not ; I am thy fellow servant, and of thy brethren that have the testimony of Jesus : worship God ; for the testimony of Jesus is the spirit of prophecy." ver. 10.

The following part of this chapter relates to the coming of Christ to destroy the re-

maining enemies of his church, the Gog and Magog of Ezek. xxxviii. xxxix. The "multitudes, multitudes," of Joel iii. 14. The "all nations" of Zech. xiv. 2, and "the kings of the earth and of the whole world" of the Apocalypse, which are to be gathered together at the battle of Armageddon. xvi. 4—16. And this sovereign conqueror is introduced as riding upon a white horse. ver. 11. A horse and his rider in prophetic symbols, denote a supreme ruler over a mighty empire of a politico-religious character, affecting the civil and religious states of the countries where it prevails. Such is Christianity under the first Seal, Popery under the second, Mahomedanism under the third, and the Grecian hierarchy under the fourth. The character of the reigning powers is denominated by the colour of the horses. White denoteth *purity*, red *cruelty*, black *wickedness*, pale or livid green *mortality*. Though we may err in the interpretation of the three horses, red, black, and pale; it seems almost impossible to mistake the two white horses, the first and the last. This last is the fifth monarchy of John, as well as of Daniel, ii. 34—44; vii. 23, 27; and the description of this sovereign, is so demonstrative of Christ, that we are constrained to say, My Lord, and my God! He is now in heaven, from whence he will descend "to govern the nations upon earth."

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." The coming of the same personage is recorded by Isaiah xi. 4—9. The Apostle describes his person, his titles, his apparel, his associates, and his victories. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. And he was clothed in a vesture dipped in blood, according to the prophecy of Isaiah, lxiii. 1—6, who saw him "travelling in the greatness of his strength, coming from Edom, with dyed garments from Bozrah." He inquired, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat?" And he replied, "I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." And John informs us that "his name is called the Word of God." ver. 13. And the armies of saints and angels which were in heaven, followed him, upon white horses, clothed in fine linen, clean and white. ver. 14. This

accords with the prophecy of Daniel, chap. ii. 45: "And the time came that the saints possessed the kingdom,—and the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High." chap. vii. 22, 27. The white horses on which they ride, denote their just government under the King of kings, and their clothing proclaims their purity, "for the fine linen is the righteousness of the saints." ver. 8. And out of his mouth goeth his word, as a sharp sword, that with it he should smite the nations. His word is called the spirit of his mouth, with which he shall destroy the wicked. And by his irresistible word he will rule the nations, as with a rod of iron. The harvest, in the fourteenth chapter, is the destruction of Babylon the Great, and the vintage, of the beast that carried her; therefore in this battle it is said, "he treadeth the winepress of the fierceness and wrath of Almighty God," compared with Psa. ii. 1—9, and Isa. xi. 4. "A king shall reign and prosper, and shall execute judgment and justice in the earth." Jer. xxiii. 5. And further to assure us it is the Messiah coming in glory and majesty, he adds, "And he hath on his vesture, and on his thigh, a name written, KING OF KINGS AND LORD OF LORDS." This immense slaughter is represented as a feast

for the birds of prey. "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." And among the earthly belligerents the apostle "saw the beast," the tyrannical oppressor, and his allies "the kings of the earth and their armies gathered together, to make war against him that sat on the horse, and against his army." The result of this final battle is here stated. And the tyrannical beast of civil power was taken, and with him the beast of ecclesiastical power, which had two horns like a lamb, yet spake as a dragon, here called "the false prophet that wrought miracles," with which he deceived them that had received the mark of the beast, and them that worshipped his image. Both these were cast alive into the lake of fire burning with brimstone." And the remnant of the troops were slain with the sword of him that sat upon the horse, which sword was his word, proceeding out of his mouth; for with the breath of his lips he shall slay the wicked. Isa. xi. 4. The Apostle Paul describing the

the manner of the destruction of that wicked oppressor, speaks of him as one "whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." 11. Thes. ii. 8. He has but to speak the word, and his enemies will die, by the various instruments of vengeance he has at his command; and when they were slain, it is said "all the fowls were filled with their flesh." ver. 21. Ezekiel gives a very minute account of the allied armies—the time when they will assemble—"in the last day," when the Jews are restored,—the manner of their destruction,—the birds and beasts of prey eating their flesh, and drinking their blood,—who shall bury their bones and where they shall bury them, and also mentions a city called Hamonah that shall be built to celebrate the event. See Ezek. xxxviii. xxxix. At this decisive battle of Armageddon, all the enemies of Christ will be either slain, subdued or converted, except the Generalissimo, the rebel chief of the infernal region; and the next chapter records his captivity and imprisonment.

CHAPTER XX.

When the beast, and the kings of the earth, and their armies, and the false prophet, were destroyed, the Apostle "saw an angel come down from heaven, having the key of the bottomless pit, and a great chain

in his hand." ver. 1. A key is the symbol of authority, and the great chain, of subjugation. "And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years." Three names by which the prince of darkness is characterized in the sacred Scriptures are employed that we might not be mistaken in the person about to be bound ; and when he was apprehended, the mighty angel, by the order of heaven, "cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled ; and after that he must be loosed a little season." Many writers contemplate these verses as strong figurative language, the meaning of which is very doubtful. Let such answer the following questions. Has not God some refractory and rebellious spirits in his dominion? And has he not some mighty spirits who can take hold of the refractory ones and bring them to justice? Has he no chain with which he can bind the rebels? Are we not divinely taught that "the angels which kept not their first estate, he hath reserved in everlasting *chains* under darkness unto the judgment of the great day"? Has he no prison in which he can confine them? And has this prison no door? And has the door no lock? And has the lock no key?

And can he not seal the lock so that none should liberate his prisoners? If these questions be answered in the negative, then his executive government must be inferior to that among men. O the absurdity of mystifying unbelief! The bottomless pit, or the abyss, is the place of Satan's confinement; the seal is the symbol of obstruction, and security; and the object of his confinement is, that he should not deceive the nations; the time of his imprisonment is a thousand years, the period of the glorious Millennium, or reign of Christ upon the earth. The next three verses describe the first resurrection, that is, the resurrection of all the pious dead. The word souls is here used as in many other places of the sacred volume, to denote persons. See Gen. xii. 5; xiv. 21. Acts ii. 41; iii. 23; vi. 14.; xxvii. 37. Rom. xiii. 1; 1. Peter iii. 2; and in some other places it is used for the body without the spirit: Numb. vi. 6; ix. 6. Acts ii. 27—31. Some of these persons were martyrs, that had suffered death for the testimony of Jesus, and the rest were such as had not joined in the oppression and cruelty of the beast of civil power; nor ever partook of the abomination of ecclesiastical tyranny, which is the image of the beast; nor had received his mark upon their foreheads, nor in their hands, as the tokens of being his property: but such as had been the servants

of God and the followers of the Lamb, and they lived in the resurrection state with Christ on the earth a thousand years. ver. 4; chap. v. 10, and they were made kings and priests unto God, and to the Lamb; and they sat on thrones, and judgment was given to them, as described by Daniel the prophet, vii. 22, 27. This is the first resurrection, which will take place at the coming of Christ with all his saints, 1. Thes. iii. 13, at the commencement of the blessed Millennium. They will be the redeemed out of every kindred, and tongue, and people, and nation, Rev. v. 10: "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." But the first resurrection pertains only to the pious dead: "The rest of the dead lived not again until the thousand years were finished." ver. 4—6. Many authors suppose the first resurrection a state of the church in which men shall possess the *spirit* and *character* of the first martyrs, as John the Baptist is said to come "in the spirit and power of Elijah," Luke i. 17.; but this might with more propriety be called the *twenty first* resurrection than the *first*, for men have arisen in almost every age of the Christian church, possessing the same spirit: and historians say, at least "*fifty millions*" of them have sealed their testimony with their blood. If at some future

period another race of men should arise, possessing the martyrs' spirit, with what propriety could it be called the *first* resurrection? Mr. Faber complains that the excellent Mede was led astray "by the Ignis fatuus of System;" and there are many who think Mr. Faber has wandered from the right way by the influence of the same deception. But the fallacy of Mr. Faber's argument is easily detected. He lays down false premises, and necessarily draws false conclusions. According to his views, the second Advent, the resurrection of the pious dead, the changing of the living saints, and their rapture in the clouds to meet the Lord, will be all simultaneous.* This view of the subject does not appear to me to be supported by one single text of Scripture. It is true that the second Advent and the first resurrection will be simultaneous; but it is not true that the changing of the living saints, and their rapture to meet the Lord in the air, will be at the same time. It appears to me that the *first trump*, called the "trump of God," will usher in the second Advent, and raise the pious dead, at the commencement of the Millennium, 1. Thes. iv. 16; but the rest of the dead will not live again until the thousand years are ended. Rev. xx. 5. The second or "*last trump*" will change the living

* Sac. Cal. vol. III. 443.

saints and raise the wicked dead, at the close of the Millennium. Hear the testimony of inspired men: "The Lord himself shall descend from heaven with a shout with the voice of the Archangel, and the trump of God," (this is the *first* trump); "and the dead in Christ shall rise first," (that is, before the living saints are changed.) "Behold, I show you a mystery. We shall not all sleep, (i. e. die,) but we shall be changed in a moment in the twinkling of an eye." When? at the first trump? No; "*at the last trump*," after the saints have lived and reigned with Christ a thousand years. "*Then* we which are alive and remain shall be caught up *together with them* to meet the Lord in the air;" where he will be ready to receive all the saints, and take them to the mansions he has prepared for them; "So shall we be ever with the Lord." 1. Thes. iv. 17. The word translated *then*, is *ἐπειτα*. It is frequently translated *afterwards*, and is so rendered in this passage by Macknight, who says in a note, "It does not imply that the righteous are to be caught up immediately after the dead in Christ are raised, but simply that they shall be caught up *after* that event, without determining how long after it." It includes any indefinite period: "three years,—fourteen years." Gal. i. 18, 21; ii. 1; and is used to denote the time of

an event at least eighteen hundred years after a previous one connected with the resurrection: Christ, the first fruits, *then*, or afterwards, they that are Christ's at his coming. And in another place in the same chapter it includes a space of *four thousand years*: "Howbeit, that was not first that was spiritual, but that which is natural, and *then*, or afterwards, that which is spiritual." Seeing it includes above a thousand years in both the above passages, why may it not include *a thousand* in the passage under consideration, (1. Thes. iv. 17,) especially as the scriptures say, "The rest of the dead lived not again until the thousand years were finished? Rev. xx. 5.* During that period, all the promises relative to the future prosperity of the church, both Jewish and Christian, will be realized; for all shall know the Lord, from the greatest to the least: for the knowledge of the Lord shall cover the earth as the waters do the sea;" and the will of God "be done on earth as it is in heaven." As to temporal things, there will be perfect peace and great plenty. "The earth shall yield her increase, and God, even our own God, shall bless us." Psa. lxxvii. 6. This era of blessedness will be when the kingdoms of this world shall become the kingdoms of our Lord and of his

* See my "Inquiry after Prophetic Truth," page 140.

Christ, and he shall reign personally on the earth. Some persons raise numerous objections to the personal reign of Christ, with his risen saints, upon the earth, and call this doctrine the Millenarian's "own lie."* It is to be feared that the saints *on earth* do sometimes tell lies; but I never heard that the saints *in heaven* were suspected of falsehood. Now if this doctrine be false, it is not *our* lie, but *theirs*; for they all affirm it unanimously, "WE SHALL REIGN ON THE EARTH;" and the inspired Apostle says, "*They lived and reigned with Christ a thousand years.*" Rev. v. 10; xx. 4. Is it becoming a saint on earth to contradict authorities like these?

THE PERSONAL REIGN OF CHRIST.

Some writers object to the personal reign because to them it appears worldly, and assert 'emphatically,' that Christ's kingdom is not of this world, then quote the language of our Lord as if it were quite conclusive, "My kingdom is not of this world," but this is fighting with a shadow, for those who believe in the personal reign, never assert that it is of this world either in its origin, nature, subjects, or government, but that it is divine and heavenly. Though not *of* this world, it will be *in* this world. Pilate asked

* Dr. Morison's Sermons, page 9.

our Lord, "Art thou a king then?" he replied "Thou sayest I am a king. To this end was I born, and for this cause came I *into* the world." Jesus had previously made the same distinction respecting the subjects of his kingdom. "If ye were *of* the world, the world would love its own, but because you are not *of* the world, but I have chosen you *out of* the world, therefore the world hateth you." Again he saith "The world hath hated them because they are not *of* the world even as I am not *of* the world;" yet he and they were both *in* the world, therefore he adds, "I pray not that thou shouldest take them *out of* the world, but that thou shouldest keep them from the evil. They are not *of* the world even as I am not *of* the world." And when he was about to leave them he said, "now I am no more *in* this world, but these are *in* the world, and I come to thee." In all the above cases keeping up a marked distinction between being *in* this world, and *of* this world, and I cannot but express my surprise that men of good sense and literary honours,* do not distinguish between a kingdom *in* this world and a kingdom *of* this world.

The millennial kingdom is evidently after the resurrection, when "the saints shall be priests of God and of Christ, and shall reign *with him* a thousand years." They will inhabit

* Dr. Morison's Sermons, p. 27, 86; and Dr. Nolan on the Millennium, p. 157.

their bodies after the resurrection, therefore *their* reign must be *personal*: Christ will come *personally* and they will reign together personally. All the predictions concerning the birth, sufferings, death, resurrection, ascension and glory of Christ, relate to his *human person*. His prophetic and priestly offices were performed in his own proper person. How then can any one suppose that his kingly office should be an exception? The same respectable opponent says ‘Nor is there any thing like *congruity* in the personal reign scheme.’* Is it incongruous that the son of David should reign on his father’s throne?—that the place of his sufferings, should be the place of his triumph. As he suffered in Judea, is it incongruous that he should reign in Judea? As he suffered personally,—that he should reign personally? What saith the scripture? “Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and *I will dwell in the midst of thee*, and thou shalt know that the Lord of hosts *hath sent me unto thee*. And the Lord shall *inherit Judah his portion in the holy Land, and shall choose Jerusalem again.*” Zech. ii. 10—12. “All the ends of the world shall remember and turn unto the Lord: and

* Dr. Morison’s Sermons, p. 25.

all the kindreds of the nations shall worship before thee; for the kingdom shall be the Lord's, and he shall be the governor *among the nations*," and "he shall reign *in mount Zion and in Jerusalem*, and before his ancients gloriously." A prevalent opinion among men, is that Christ will reign *in spirit*, and not *in person*. All however must be aware that the *fruit of the body* is not *spirit*,—that the *flesh* is not *spirit*. Now he who is to sit upon the throne of David, is the *son of David*. What saith the scripture? "The Lord hath sworn in *truth* unto David; he will not turn from it; of the *fruit of thy body* will I set upon thy throne. *Psa. cxxxii. 11.* Some persons may think this refers to Solomon, but the Apostle Peter, full of the Holy Ghost, assures us that it refers to Christ. "Men and brethren," said he "let me freely speak unto you of the Patriarch David, who being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to *the flesh*, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ;" as antecedent to the full accomplishment of the promise, the former part of which God had fulfilled. He had *literally* raised up Christ the *fruit of David's body*, according to the *flesh*, and shall we expect God will accomplish the latter part of his promise

mystically, after having fulfilled the former part of it literally? The sacred Scriptures say "he must reign," but they never apply the term *personal*, nor *spiritual*; but from the time of his incarnation he has had a *personal* subsistence. His first coming was in the flesh. He suffered in the flesh—died in the flesh—rose in the flesh: and after his resurrection, (to allay the fears of his timid disciples) he said, "Why are ye troubled?—Behold my hands and my feet, that it is *I myself*, handle me, and see; for a spirit hath not *flesh and bones* as ye see me have." Luke xx. 38. 39. He ascended in the flesh, and this same Jesus will *so* come again in like manner. Is it not a perfect anomaly in language to speak of a *second* coming in the *spirit*, when the *first* was in the *flesh*. He came into this world *personally*. He is now present with his disciples *spiritually*, and he has never left them. "Lo I am with you alway, even to the end of the world." How can he who is ever present, be said to *come again*? He who never went away, cannot with propriety be said to come again. But Jesus who personally left this world, can personally come again. The sacred scriptures assure us that he is our great Prophet, Priest and King; but they never apply the term *personal* or *spiritual* to either. Yet it is well known, that he discharged his *pro-*

phetic and *priestly* offices personally, and why should he not sustain his *kingly* office personally? His ascension was personal, and even now he performs his priestly office personally, in the holy place, not made with hands, where he appears in the presence of God to make intercession for us. Heb. ix. 11. 24. He is now personally seated at the right hand of God: and the heavens must retain him until the restitution of all things, then God will send him again. Acts iii. 20. 24. This truth is confirmed by two heavenly witnesses, who said to the astonished Apostles, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall *so come again in like manner* as ye have seen him go into heaven." Acts i. 11. 'Very true' say the opponents of the *personal reign*, 'we believe in a millennium as much as you do, and in the personal coming of Christ to judgment, when the scriptures you have just quoted will be fulfilled: but we believe the millennium will precede the personal advent, and the day of judgment,' I think this is a fair statement of the difference of opinion between us. Now, *what saith the scriptures?*

Daniel had a vision of the four great monarchies, the Babylonish, Persian, Grecian, and Roman; and also of the antichristian horn, which made war with the saints and prevailed

against them." He saw also their destruction ; and the establishment of the kingdom of Christ. Now mark the order of events as seen in the visions, Dan. vii. 9—14. and recorded in the explanation, ver. 17—27. "I beheld" said the prophet "till the thrones were cast down," that is *set* down for judgment, "and the Ancient of days" the eternal God, "did sit" for judgment on the nations. After describing the appearance of the judge and his retinue, he adds, "the judgment was set, and the books were opened." Then in the progression of the vision he beheld till the horn, the antichristian "beast was slain and his body given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away ; yet their lives were prolonged for a season, and a time." Now mark again the succession of events. The next scene in the night visions, was "one like the Son of man, who came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom that *all people, nations, and languages should serve him* : his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13. 14. This order of events is confirmed by the interpreting angel in the subsequent verses, clearly

proving that the judgment on the nations, and the millennial reign of the Son of man is after his personal coming with the clouds of heaven. On the great antichristian power, "The judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." And then "the kingdom and dominion and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 26. 27. The evangelists concur in stating the events in the same order. They refer us to "the abomination of desolation spoken of by Daniel the prophet," and add, "then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be." Then follows "*Immediately* after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and *then* shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and *they shall see the Son of man coming in the clouds of heaven*, with power and great glory." Mat. xxiv. 15. 21. 29. 30. Luke. xxi. 27. The statements of the prophets and evangelists are confirmed by the

Apostles. They speak of antichrist as "that wicked one whom the Lord shall consume with the spirit of his mouth, and shall destroy *with the brightness of his coming.*" II. Thes. ii. 8. Not only will this great "man of sin" be destroyed, but Satan himself will be bound and cast into the bottomless pit, *then* the first resurrection will take place, and the saints will live and reign with Christ upon earth a thousand years. Rev. v. 10. xx. 2—5.

The reign of Christ cannot be universal until the reign of Satan is destroyed. Light and darkness cannot reign together. The kingdom of Christ cannot fully come until the kingdom of Satan be entirely gone. The will of God cannot be done on earth as it is done in heaven, so long as Satan has subjects to obey him here.

"When the thousand years are expired, Satan will be loosed out of his prison," for a short time, "and will go and deceive the nations which are upon the four quarters of the earth," or the whole world, "to gather them together to battle : the number of whom will be as the sand of the sea." ver. 8. They are called Gog and Magog, from their resemblance to the confederacy described by Ezek. xxxviii. xxxix. Satan will act the part of the three unclean spirits like frogs, which went forth unto the kings of the earth, and of the whole world, to gather them together

to the battle of the great day of God Almighty, Rev. xvi. 13, 14. The Gog and Magog of Ezekiel will muster their armies just before the commencement of the Millennium, the Gog and Magog of John, at the close. Prince Gog appears to be the commander in chief, and Magog the allied armies. They will collect their troops from every part of the earth, and proceed to Judea, and compass the camp of the saints about, and Jerusalem the beloved city; and while they are engaged in this act of daring hostility, fire will come down from God out of heaven and devour them, as it did the inhabitants of Sodom and Gomorrah. The devil that deceived the nations will be taken captive, and cast into hell, that lake of fire and brimstone, where the beast and false prophet are; and shall be tormented day and night for ever and ever. This fire which comes down from God is the conflagration of the last day, when "all the host of heaven shall be dissolved, and the heaven shall vanish away like smoke, and the earth shall wax old like a garment: they shall *perish*," not they shall be *refined*, "they shall be burnt up," "they shall be dissolved, and melt with fervent heat;" yea, they shall disappear, "and no place be found for them."

The next event in order is the final judgment, ver. 11. Here is no account of the

coming of the judge, and for this plain reason, that he had been reigning on the earth with his saints a thousand years previous to this period, and the Apostle had described his coming in the preceding chapter. ver. 11—21. The pre-millennial coming of Christ, and the final judgment, appear to be included in the same account in Mat. xxv.; but John has here given them in chronological order, chapters xix. 11—21; xx. 11—15.

Immediately after the conflagration, the Apostle "saw a great white throne, and him that sat on it," even the Son of man, "from whose face the earth and heaven fled away," or were so completely destroyed, that "there was *no place found for them*." ver. 11. And before the throne of judgment, John says, "I saw the dead, small and great, stand before God: and the books which contained the laws of God, and those which recorded the actions of men, were opened; and another book was opened, which recorded the names of the righteous, and on that account called the "book of life:" and the dead were judged by those things which were written in the books, according to their works. The judgment of the righteous dead had taken place after the first resurrection, at the commencement of the Millennium, or the sounding of the seventh Trumpet, when the wrath of God was poured upon the rebellious, angry

nations, in which there is no allusion to the wicked dead, but repeated mention of the righteous. That period is called "the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to *the saints*, and them that fear thy name, small and great." chap. xi. 18. These have their names written in the book of life, and will not be judged with the wicked. "The ungodly shall not stand in judgment, nor sinners in the congregation of the righteous." Psa. i. 5. This final judgment is not of the saints, but of the rest of the dead, who lived not again until the thousand years were finished. That was called the *first* resurrection, xx. 5; and this will be the *second*, when the sea will give up the remainder of the dead that are in it, and death and hades, or the unseen world, will deliver up the dead which are in them, and they will be judged according to their works, ver. 13; and death the destroyer, and hell the prison house, with the condemned prisoners in it, will be cast into the lake of fire. This is the second death, and none escape it but those few saints who died in the Millennium, who were found written in the book of life; all the rest are cast into the lake of fire. This is the second death. ver. 14, 15. There is no express mention of the *first* death, nor of the *second* resurrection, but both are evidently

implied. At the close of the final judgment, the righteous will be invited to return with their Lord, to inherit the kingdom prepared for them before the foundation of the world : and the wicked will be ordered to "depart accursed into everlasting fire prepared for the devil and his angels." Mat. xxv. 34—41.

CHAPTER XXI.

The twentieth chapter carries on the prophetic history to the end of the world, and the final judgment. The two following chapters are *supplementary* and *explanatory*, and refer to the Millennium, which will be such a glorious state, that many commentators have supposed the description must refer to heaven. But in the heavenly state there will be no tears to be wiped away, xxi. 4 ; nor any new creation needed, ver. 5 ; nor will there be any kings of the earth to bring their glory and honour into it, ver 24 ; nor will any persons bring the glory and honour of the nations into it, ver. 26 ; nor will there be any need of the tree of life, the leaves of which shall be for the *healing of the nations*, for all the inhabitants of heaven will be perfectly healed. Beside these things, the heaven above does not require to be made new ; and as to a new earth in heaven, it is absurd. Not only so, but the holy city, the new Jerusalem, John saw *coming down from God out of heaven*, xxi. 2 ; therefore it cannot mean the

saints *going up to heaven*, unless coming down and going up are convertible terms. "Behold, the tabernacle of God is *with men*, and he shall *dwell with them*." This cannot mean that our tabernacle shall be *with God*, and we shall dwell *with him*. ver. 3. I have no sympathies with those commentators who interpret the scriptures by the rule of contraries.

The events foretold in these chapters are not consecutive : the Apostle does not say, as on other occasions, "And *after* these things;" but referring to a previous vision, he says, "I saw a new heaven, and a new earth ; for the first heaven and the first earth were passed away, and there was no more sea." Peter asserts that the material "heavens and the earth which *are now*, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." But the heaven and the earth of which John speaks, are the same as Isaiah foretold, and to which Peter refers when he says, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The *newness* will not be in the material heaven and earth, but in the inhabitants or state of society. The present state of the world is one wherein dwelleth wickedness. The new state will be one "wherein dwelleth righteousness." Such will be the change from sin to holiness, that we

may with great propriety call it "*a new world.*" Of this happy state it may be said, "Old things are passed away; behold all things are become new." "And there was no more *sea*;" that is, no more turbulent commotions or wars among the inhabitants of the earth; for "nation shall not lift up sword against nation, neither shall they learn war any more." The waters of the river denote an invading army, Isa. viii. 7, 8; and I presume that the word "*sea*" in this place denotes turbulent commotions among hostile nations; whereas a sea of glass indicates the peaceful state of society in heaven. chap. iv. 6. xv. 2. Contending nations are compared to "the rushing of mighty waters;" and the wicked to "a troubled sea when it cannot rest." Isa. xvii. 12, 13. lvii. 20. Jer. li. 42. In this sense there will be no more sea, yet the literal sea will remain. The ships of Tarshish shall be the first to bring the scattered tribes from far, at the commencement of the Millennium, when "the abundance of the sea will be converted" to the Messiah, and at the end of it, the sea will give up its dead. Isa. lx. 5. 9. Rev. xx. 13.

"And I, John, saw the holy city, new Jerusalem," the glorified church, or saints made perfect, "coming down from God out of heaven, prepared as a bride adorned for her husband," on the nuptial day, even the day

of the marriage of the Lamb, or the public and visible union of Christ and his saints, coming to dwell and reign together on the earth, as stated ver. 2. chap. v. 10. xix. 7—9. The church is frequently compared to a city, and called Zion, and Jerusalem. Isa. xlix. 14. li. 16, 17. lii. 2. lxi. 14. Jer. iii. 17. Gal. iv. 26. Rev. iii. 12; and frequently the inhabitants are called the city. Gen. xxxv. 5. Acts xiii. 44. xxi. 30. The tabernacle of God is the church. "In Salem also, is his tabernacle, and his dwelling place is in Zion." Psa. lxxvi. 2. The descent of the church of God to this earth will be announced by a great voice out of heaven, "Behold, the tabernacle of God is with men, and he will dwell with them." Dr. Watts describes it thus :—

" From the third heaven, where God resides,
That holy, happy place,
The new Jerusalem comes down,
Adorn'd with shining grace.

Attending angels shout for joy,
And the bright armies sing ;
Mortals, behold the sacred seat
Of your descending King.

The God of glory down to men
Removes his blest abode ;
Men the dear objects of his grace,
And he the loving God."

21 Hy. I. B.

God, in the person of Jesus Christ, with his saints, will dwell with men upon the earth, and they shall be converted, and so become "his people, and God himself shall be *with them*, and be their God." ver. 3.

Millions will be converted by the personal appearance of Christ, when they shall look upon him whom they have pierced, and mourn, but "God shall wipe away all tears from their eyes; and with few exceptions there shall be no more death" amongst them, for they shall live to the end of the Millennium; at which time they "shall be changed in a moment, in the twinkling of an eye, at the *last* trump;" and amongst these Millennial converts there shall be "neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." This period is, with great propriety of language, called "the *Regeneration*, when the Son of man shall sit upon the throne of his glory." Mat. xix. 29. "And he that sat upon the throne, said, Behold, I make all things new." When this important change takes place in an individual, it is called "a new creation; old things are passed away—behold, all things are become new." If such language be applicable to one individual renewed by divine grace, how peculiarly appropriate the terms, "new heaven and new earth," when applied

to the universal change.”* The Creator himself commanded the Apostle to “write,” and lest any should doubt because the events foretold are so marvellous, he assigns a reason, “for these words are true and faithful:” so certain is the accomplishment, that I may say, “It is done : I am Alpha and Omega, the beginning and the end.” Even before that period arrives, I will give unto him that is athirst, for the enjoyment of that blissful era, my holy word, at which he may drink as, “of the fountain of the water of life freely.” “He that,” in the interval of trial and conflict, “overcometh,” shall in the Millennium, “inherit all things, and I will be his God, and he shall be my son.” ver. 7. “But all the fearful,” who will not take up their cross, and the “unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.” ver. 8. When he that sat upon the throne had made these important declarations, the Apostle says, “There came unto me one of the seven angels, which had the seven vials, full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride the Lamb’s wife.” ver. 9. Now the bride, the Lamb’s wife, is

* “Prophetic Inquiry,” p. 172.

the new Jerusalem, which John had before seen coming down from heaven as a bride adorned for her husband. ver. 2.

From the 10th verse of the twenty-first chapter, to the 5th verse of the twenty-second chapter is one of the most difficult portions of this sacred book. There are three modes of interpreting the sacred scriptures, the *literal*, the *figurative*, and the *mixed*. It is allowed by all judicious commentators, that some passages of the sacred scriptures, besides the historical, are literal, and others figurative; therefore he who teaches that they are all literal, and he who teaches that they are all figurative, are alike undeserving of regard.* But there are a few passages which are doubtful. The following is one of them. It relates to a great and holy city, descending out of heaven from God. ver. 10—27. It is natural to inquire, Is this city the church of God, or is it a literal city in which the church of God shall dwell? We will consider the arguments in favour of its being the church of God.

1st. The church is frequently called a City, Salem, Zion, and Jerusalem.

2nd. The church, even all the saints will come with Christ at his second advent.

3rd. They are often compared to precious

* See my "Inquiry after Prophetic Truth," where this subject is treated at large. pp. 10, 11, 13, 25—27, 109—112.

stones. But to this view of the subject there are weighty objections.

1st. Though the church is often called a city, yet in no other case is there any minute specifications of the materials, nor any mention of twelve gates, twelve angels, twelve foundations; nor of the church being square, or capable of being exactly measured by furlongs, or cubits; nor is there any mention elsewhere of a city of pure gold, or of a street of pure gold. ver. 10—24.

2nd. It seems incongruous to speak of a *spiritual* city lying four square, and being measured by a golden reed 12,000 furlongs. If this be lineal measure, it is equal to 1,500 miles; but as no dimensions are stated of the length, breadth, or height; but of the city generally, it is but fair to consider it square measure. The square root of 12,000 is $109\frac{10}{20}$ which in furlongs, is equal to 13 miles 5 furlongs. He measured the wall 144 cubits. The root, of 144, is 12, which in cubits is equal to 18 feet, the measure of the wall. With this view of the dimensions, there is nothing unreasonable. After particular enumeration of the precious stones, which constituted the twelve foundations, the Apostle adds, "I saw no temple therein." If he meant a *literal* temple, surely it is nothing remarkable that there should not be a *literal* temple in a *spiritual* city. But it is perfectly homogeneous that

a spiritual city should have a spiritual temple, which this city hath, for the Lord God Almighty, and the Lamb are the temple of it, ver. 22. But Jesus Christ may dwell in a literal temple among his saints, and yet in a spiritual sense, he may be their temple, they worshipping God in him. The city had no *need* of the sun, neither of the moon, to shine in it. It is not said there shall be no sun or moon, but that "the city had *no need*" of them; the reason assigned, is, "for the glory of God did enlighten it, and the Lamb is the light of it." But all other parts of the world will need the sun and the moon, as much as ever they did. When Jesus appeared in his glory on the mount of transfiguration, his face did shine as the sun, and his raiment was white as the light, Mat. xvii. 2. This was but a specimen of his future glory. When he appeared to Saul of Tarsus it was with "a light from heaven, above the brightness of the sun at mid-day." When he manifested himself to the Apostle John, in the Isle of Patmos, "his countenance was as the sun, when he shineth in his strength." Surely no created sun can be needed in the presence of the Creator, who is the brightness of his Father's glory. What is the glory of the creature to that of the Creator? The present benighted church of God has the cheering assurance, "The sun shall no more

be thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory." And as he will never leave them, it is with great propriety added, "Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Isa. lx. 19, 20. The time is approaching, let us be steadfastly "looking for that blessed hope, and the *glorious appearing* of the great God, and our Saviour, Jesus Christ." When this great city, the holy Jerusalem descends out of heaven from God, it will be the wonder and joy of the world. It will be the royal residence of the King of kings, and his glory will enlighten it, and the light will be so great, that it will illumine the whole hemisphere, so that "the nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it." This cannot refer to the celestial state, because there are no earthly distinctions in heaven: there are no nations there, no *kings of the earth* there as such, though all the inhabitants are spiritual kings and priests unto God and the Lamb. The twelve gates of the city shall not be shut at all by day, in order that the righteous nations which keep the truth may enter in,

and these pious inhabitants of the earth, the great and wise, "shall bring the glory and honour of the nations into it." ver. 26. As it is a "holy city" "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." These are the blessed that do his commandments, that have a right to the tree of life, and "may enter in through the gates into the city." xxii. 14. There is, as I have asserted, in my 'Inquiry after Prophetic Truth,'* a striking resemblance between the city described by Ezekiel, and the new Jerusalem described by the apostle John, amounting almost to identity. But after mature deliberation I incline to think they are not the same. The former will be literally a material city built upon the earth; inhabited by men in the flesh. The latter will be of heavenly origin; as to its materials, structure, and inhabitants. Three things are clearly revealed: that the new Jerusalem will come down from God out of heaven,—that the tabernacle of God will be with men, and that he will dwell with them. Rev. xxi. 2, 3. There are some few prophetic truths involved in mystery, and perhaps nothing but the fulfilment will make them perfectly plain: I cannot at present, give a satisfactory explanation of this city.

* p. 80, 81.

The angel having shown the Apostle the wall, the foundations, the gates, and the street of the city, he proceeded to shew him "a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on each side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." ver. 1, 2. The throne of God and the Lamb is any place where Jehovah resides, and manifests his glory. Formerly the tabernacle was the throne of God, and afterwards the temple. The heavens always. *Psa. xi. 4. Isa. lxvi. 1. Matt. v. 34.* In time to come it will be the temple which is to be built according to the prophecy of Ezekiel, "And he said unto me, Son of man, this is the place of my throne, and the place of the soles of my feet; where I will dwell in the midst of the children of Israel for ever." *xliii. 7.* Not only so, but the city to be built when the Jews are restored, will also be the throne of God. "At that time they shall call Jerusalem *the throne* of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem." *Jer. iii. 17.* Ezekiel gives a minute description of this "pure river of water of life," proceeding out of the throne of God and the Lamb.

The holy of holies in the sanctuary, is the throne; and the throne is the fountain head of the waters of life; "Behold waters issued out from under the threshold of the house eastward, and the waters came down from under, from the right side of the house, at the south side of the altar." Ezek. xlvii. 1. The prophet describes their course, their depth, and their healing qualities; and then proceeds to give us a description of the choice fruit trees, which grew on the banks of the river of life. John mentions only one species, which he calls the tree of life, which appears to be, in every respect, similar to that which grew in Paradise; and every tree bearing twelve sorts of fruit, which ripened monthly. Ezekiel says, the fruit thereof shall be for meat, and the leaf thereof for medicine." John adds, "the leaves of the tree were for the healing of the nations: and there shall be no more curse." Sickness, pain, sorrow, and death, are each parts of the curse, resulting from sin; but the efficacy of the water of life and the tree of life, will be so great, "that there shall be no more curse." ver. 3.

Nothing can exalt a place so much as the residence of the Deity; this honour will be conferred upon the new Jerusalem, 'The throne of God, and the Lamb shall be in it.' Those are highly honoured servants in the

king's household, who are permitted to serve in the royal presence. All the saints will have this honour for "his servants shall serve him, and they shall see his face, and his name shall be on their foreheads." ver. 4.

The city will be so brilliantly illuminated by the glory of the Lord, that when the sun is gone down "there shall be no night there, and they need no candle," by night, "neither light of the sun" by day, "for the Lord God giveth them light:" and to crown the whole with perfection, "they shall reign for ever and ever." ver. 5. And lest any doubt should remain upon the Apostle's mind, or those that should read his writings, the heavenly messenger said, "These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants things that must shortly be done," or done in a *short time* from their commencement. The words shortly, and quickly, and the phrase "the time is at hand" occurring chap. i. 1—3, xxii. 6, 7. 10. 12. 20, and other places in the prophecies, seems not to refer to the space of time from the uttering of the predictions to their fulfilment, but to the time which will intervene from the commencement of the prophetic events, to the second Advent. Can it be said with propriety that any event will take place *shortly* or *quickly*, which will not happen for 1800

years? But when the precursory signs are visible, it is added with great propriety, then "know that it is near, even at the doors." "Behold I come quickly, blessed is he that keepeth the sayings of the prophecy of this book." ver. 7. This blessedness is promised at the commencement, chap. i. 3, and repeated at the close; but few strive to obtain it. Nevertheless it is worthy of remark, that this is the *only* book in the sacred scriptures, which contains the promise of a blessing to those who read, hear, and keep those things which are written therein. The Lord grant that every page of divine revelation may be duly appreciated.

Having given us the testimony of the angel, to the truth of these things; the Apostle next records his own; "And I John, saw these things, and heard them." And the sight and the hearing, and the glorious appearance of the messenger, induced him to fall down and worship the angel. "Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." When the prophet Daniel had received information of the same events, he was commanded to "Shut up the words and seal the book, even to the time of the end," Dan. xii. 4. 9. but under the christian dispensation, the Apostle

John receives the following command, "Seal *not* the sayings of the prophecy of this book, for the time is at hand." And when that time comes, the days of probation will be ended, and the state of men will be irrevocably fixed. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." ver. 11. The second Advent being of such great importance, is frequently announced, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last." Upon this the Apostle pronounces a blessing upon the obedient disciples of Jesus: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." ver. 14. "And there shall in no wise enter into it any thing that defileth." But "without are dogs, and sorcerers, and whoremongers, and murderers and idolaters, and whosoever loveth and maketh a lie." ver 15.

To conclude this interesting Revelation, the Son of God appears personally to John and confirms the whole. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring

of David, and the bright and morning star." And while these blessings are presented to our admiring eyes, "The Spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." ver. 17. The Lord Jesus then denounces an awful threatening against all who add to this prophecy, as if it were deficient, or take away from it, as if it were redundant. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." The glorious second Advent of Christ is once more distinctly announced. "He that testifieth these things saith, *Surely I come quickly*; Amen." The Apostle with ardent desire replied "Even so, come, Lord Jesus." He then concludes the whole with the usual benediction: "The grace of our Lord Jesus Christ be with you all. Amen."

CONCLUSION.

WHAT a mercy it is that the most important parts of the sacred Scriptures are much easier to be understood, than those which have formed the subject of the preceding pages. The unfulfilled prophecies have the veil of futurity cast over them : but this should not deter us from modestly inquiring, "What shall be the end of these wonders?" They are things revealed, and therefore belong to us and our children ; and we are encouraged to study them by a gracious promise, "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things that are written therein." Rev. i. 3.

I have for a long time been dissatisfied with the *mystic* view of many authors, and my dissatisfaction has been considerably increased by the great diversity of their opinions on almost all symbolic prophecies : such as the Seals, Trumpets, and Vials—the two Beasts—their heads and horns, &c. To exhibit this diversity of interpretations, I have with much labour collected and arranged their different systems, the contem-

plation of which I hope will be of some service to the students in prophecy. See the different Tables.

It is evident that there is a mixture of *literal* and *figurative* language in the prophecies; therefore they that maintain that they are all literal, and they who maintain they are all figurative, are alike unworthy of being our guides. With this admission, and all the liberty of interpretation which it gives, there are, however, some parts of the prophecies which are hard to be understood, of which I have never met with an explanation which satisfied me, nor am I able to give one. I have given what I conceive to be the most probable, and must wait for clearer manifestations of the mind of God. We should receive the doctrine of the Scriptures with the disposition of little children, and pray constantly that the Spirit of truth may lead us into the knowledge, love, and obedience of all truth.

I suspect there must be some great mistake among Christians in the present day, relative to the coming of the Lord Jesus; or else there must be a most lamentable defect in their love to him: for who would not desire to be with the object of their highest love? It is generally thought that the coming of Christ in the clouds of heaven is simply to judge the world; to sentence the wicked to

hell torments ; and to take the righteous with him to heaven. Now, with merely this view of the subject, it is no wonder that we never hear good people pray, "Even so, come, Lord Jesus." But if the coming of the Lord includes not only the destruction of all anti-christian powers, and the binding of Satan ; but also "the restitution of all things"—the kingdoms of this world becoming the kingdoms of our Lord and of his Christ, when he shall take to himself his great power, and reign — "when the kingdom shall be the Lord's, and he shall be the governor among the nations ; and all shall know him, from the greatest to the least, and the knowledge of the Lord cover the earth as the waters do the sea,—and the will of God be done on earth as it is in heaven." *Then* ; when we contemplate the declaration of our Saviour, "Surely I come quickly," our hearts would all respond, with the Apostle, "Amen, even so, come, Lord Jesus." Having thus expressed his ardent desire for the coming of his Lord, he very appropriately concludes this sacred book with a benediction on his fellow disciples, which I pray may descend on all who read these pages. "The grace of our Lord Jesus Christ be with you all. Amen."

THE END.

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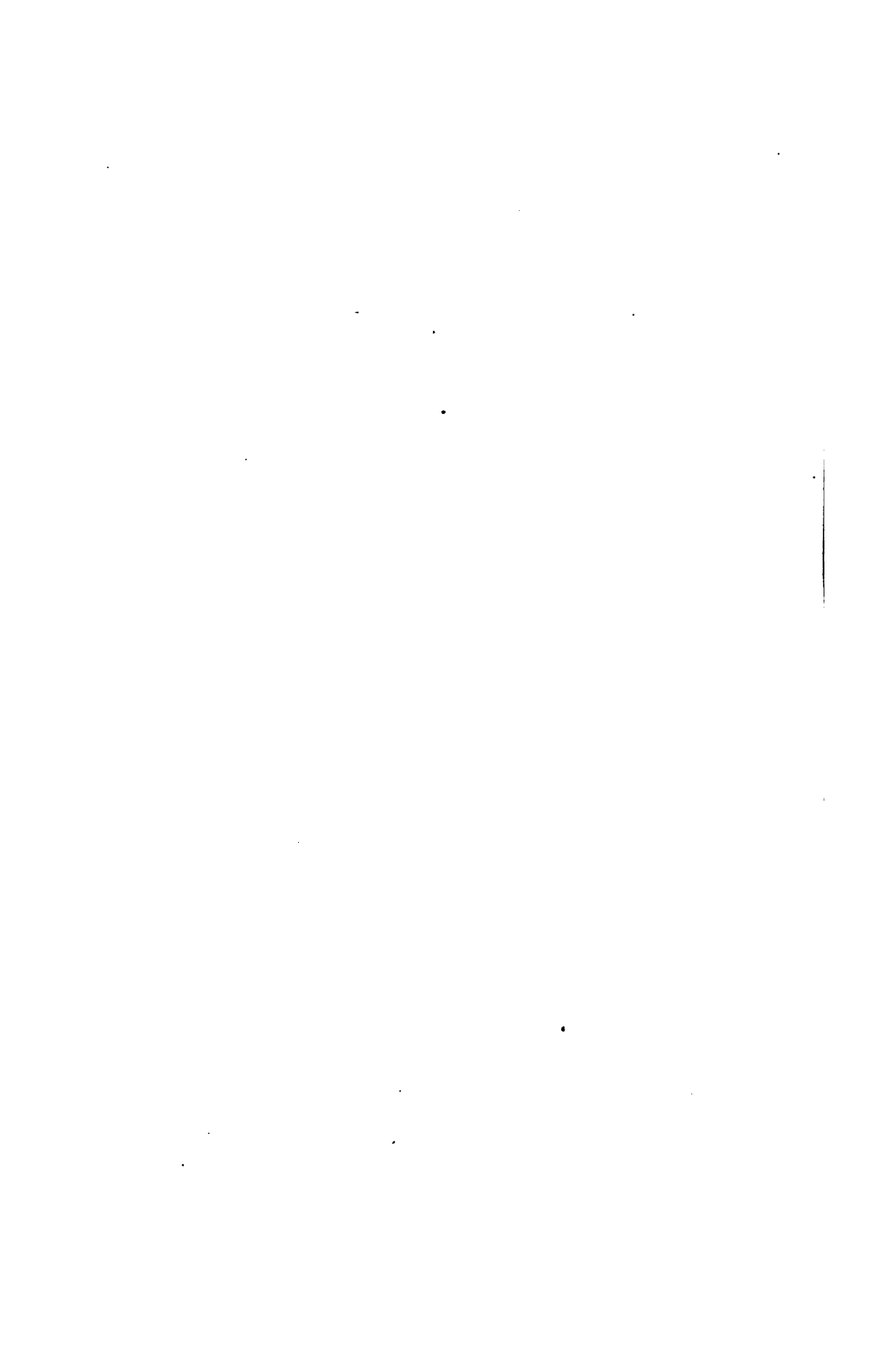
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The first part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The second part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The third part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The fourth part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The fifth part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The sixth part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The seventh part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The eighth part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The ninth part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance. The tenth part of the paper discusses the importance of the study of the history of the English language. It is argued that the study of the history of the English language is not only a matter of historical interest, but also a matter of practical importance.

